Friends Bulletin

"Building the Western Quaker Community Since 1929"

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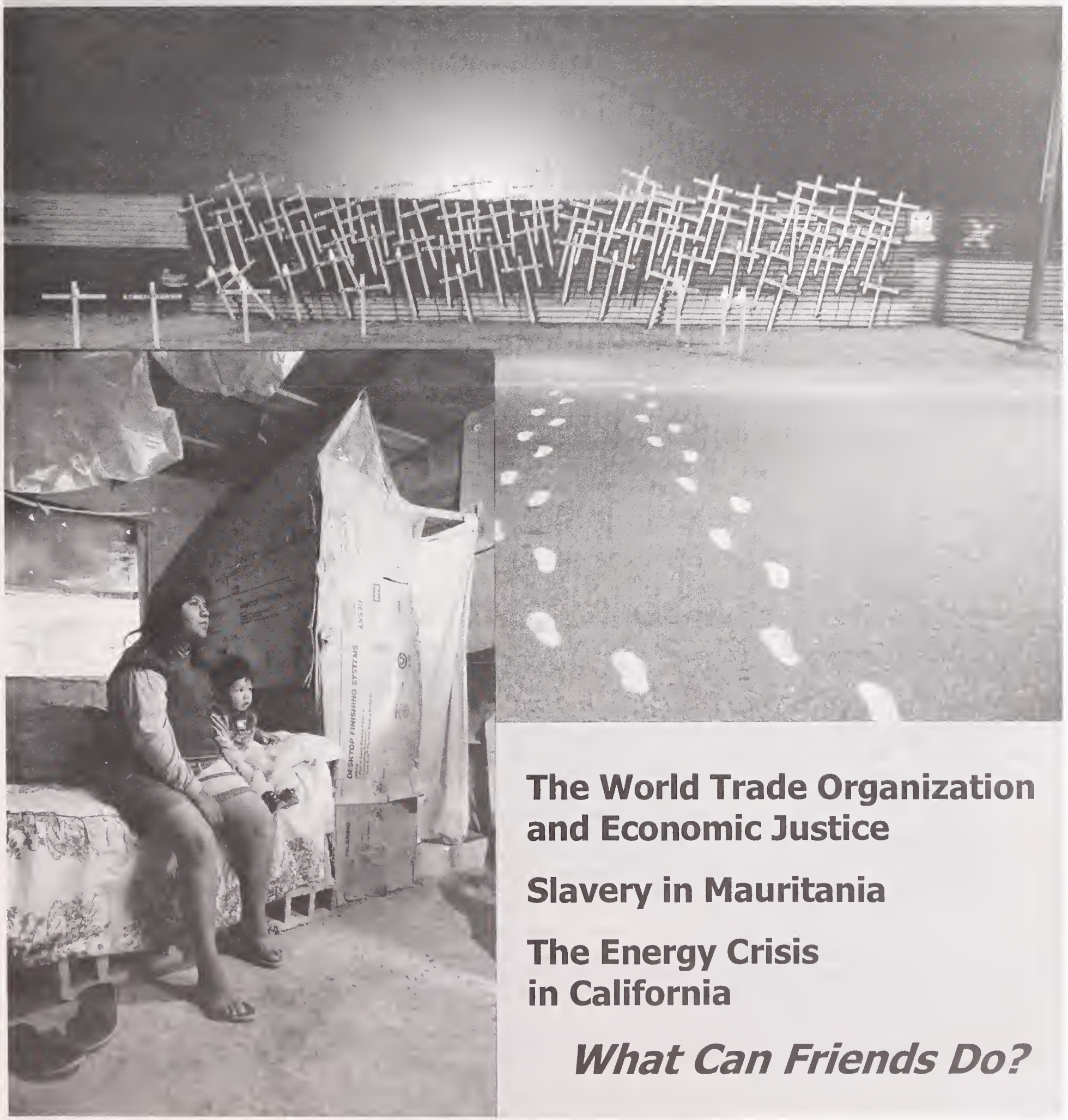

The World Trade Organization and Economic Justice

Slavery in Mauritania

The Energy Crisis in California

What Can Friends Do?

Friends Bulletin

The official publication of Pacific, North Pacific and Intermountain Yearly Meetings of the Religious Society of Friends (Quakers)

(Opinions expressed are those of the authors, not necessarily of the Yearly Meetings.)

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From the Editor — Economic Justice and the "Business of Our Lives"

The photos on this month's cover (by gifted AFSC photographer Terry Foss) I find deeply troubling and haunting. They remind us that millions of workers in Mexico, and tens of millions around the world, are living in deplorable squalor so that we can have a comfortable lifestyle here in *América del Norte*. And while we Californians fret about the possibility of rolling blackouts, countless workers in developing nations lack electricity, or even running water.

Even more troubling is the image of 500+ memorial crosses, placed at the border during an AFSC demonstration. Each represents a Mexican who died while trying to cross the US/Mexico border—that deadly line separating the complacently affluent from the desperately poor.

When we use abstract terms like "the free market" and "economic justice," we need to keep these graphic images in mind.

We also need to ask ourselves some hard, practical questions:

- What can we do that will actually help "to enable the poor and save the planet" (to use Jack Powelson's phrase)?
- Does it help for us to reduce consumption and/or boycott products made in *maquiladoras* and "sweatshops"?
- Should we share our wealth, and if so, how much?
- What development projects are really making a difference?

As we struggle to address questions such as these, it is clear that as people of faith, we have two primary responsibilities:

- to enable the poor to have their fair share of the world's resources, a decent standard of living, and economic opportunity to better themselves and their children.
- to preserve the planet from environmental devastation.

How we bring about these desirable objectives is not so clear, however. Economic issues can be extremely complex.

Quaker economist Jack Powelson is convinced that, ultimately, the free market will bring about empowerment and prosperity for everyone, including the poor. Others strongly feel that the government and/or "we the people" must intervene to protect workers and the environment from the seemingly insatiable greed of big corporations. The AFSC, Quaker Bolivia Links, Right Sharing of the World's Resources, and other groups support small-scale community development projects that enable the poor to ameliorate their condition.

There are no easy or quick fixes. The twentieth century was full of economic experiments—some of which have failed miserably, and some of which appear to be working. We need to educate ourselves about basic economic facts so that we can promote policies that actually work "to enable the poor and save the planet."

I hope that readers of *Friends Bulletin* will contribute their thoughts and knowledge, as they have done in the past; we all benefit from thoughtful dialogue. And I hope that we can keep in mind, and in our hearts, what that quintessential Quaker economic thinker, John Woolman, wrote in his *Plea for the Poor*:

> Our Gracious Creator cares and provides for all his Creatures. His tender mercies are over all his works; and, so far as his love influences our minds, so far we become interested in his workmanship, and feel a desire to take hold of every opportunity to lessen the distresses of the afflicted and increase the happiness of the Creation. Here we have a prospect of one common interest, from which our own is inseparable: to turn all the treasures we possess into the channel of Universal Love becomes the business of our lives [*The Journal and Major Essays of John Woolman*, ed. Phillip Moulton, p. 169].

Anthony Manousos

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"Hey, Hey, Ho, Ho, WTO Has Got to Go...."

by Jack Powelson
Boulder (CO) Meeting

Hey, Hey, Ho, Ho, WTO Has Got to Go! So sang the protesters who brought both the WTO (World Trade Organization) and the City of Seattle to a halt in November 1999. My travels among Friends had ended by that time, so we did not discuss the most controversial issue of the year, if not the decade. Although most of the protests were peaceful, "police in full riot gear with armored personnel carriers fired tear gas and rubber bullets at protesters who refused to move. Masked youths rampaged through the streets, smashing shop windows."[1]

Suppose the two sides had discussed the controversy in the manner of Friends. In order to imagine this unlikely circumstance, below I have simulated such a conversation, between a protester designated as "P," whom we assume to be a Friend, and an advocate of the WTO designated as "A." Since both protesters and advocates have tended to be confrontational, the simulation below does not represent their arguments as they actually made them. *Instead, they are the positions that might have been taken had the actors been Friendly and non-confrontational.*

P: We have three principal complaints against the WTO. First, it facilitates the export of jobs from the United States to areas of cheap labor. Second, it forces the United States to weaken environmental protections when other nations, with lower standards, declare such protections to be trade discrimination against them. Third, its negotiations are not transparent. The world outside is affected by what they decide but hears nothing of it until the decisions are made. This is not democratic. [In fact, many more complaints were voiced at Seattle, but these major ones are all we have space for.]

A: Before taking up these questions, let us consider what the WTO is. The WTO is the culmination of seven decades of talks among nations on how to reduce barriers to trade. It is based on the proposition that those nations that trade most are the ones that promote the prosperity of their citizens and bring their people up from poverty.

This proposition has been virtually proven by history. Europe, the United States, and Japan are today's most developed areas. England has had wide open trade for centuries; in continental Europe and Japan internal (within-country) barriers were torn down in the nineteenth century and external barriers reduced in the twentieth. The Asian "tigers"—South Korea, Taiwan, Hong Kong, and Singapore—have grounded their startling advancement in the twentieth century mostly on free trade. The *1999 Index of Economic Freedom* shows that "countries with the most economic freedom also have higher rates of economic growth; their people are better off, at all income levels." [2]

Trade barriers, such as tariffs, quotas, and other restrictions, make goods more costly to consumers. For example, you pay more for your sugar than if you could import it freely from the Dominican Republic, or elsewhere. These extra costs are especially hard on the poor, who spend almost all their income on consumption.

P P: You seem to be more concerned about consumers than you are about workers.

A: I'm concerned for workers too.

SEEKING TRUTH TOGETHER:

Enabling the Poor and Saving the Planet in the Manner of Friends

by Jack Powelson
with chapters by Gusten Lutter
and Jane Kashnig

This article originally appeared as a chapter in Jack Powelson's book *Seeking Truth Together*, which is available free to readers of *Friends Bulletin.* Send check for $2 (for postage and handling) to 5238 Andalucia Court, Whittie, CA 90601. Responses to this article are welcome and will be published in this magazine, as space permits.

Those interested in becoming involved in a discussion of "Liberal Quaker Economics" should contact <http://clq.quaker.org>

Where the Author is Coming From

by Gusten Lutter

Jack Powelson has spent thirty years studying the development of the liberal economy and has found that a *classic* liberal economy i.e., in the original concept of liberalism—is accompanied by increased freedom and respect for the individual, as well as greater opportunity for all. He has also found that the classic liberal economy increases contact between people in all walks of life, and that with that increased contact comes greater trust and a larger sense of community and belonging. As a Quaker, he believes that this liberal economy embodies one of the basic Quaker tenets: that there is that of God in everyone, and thus that everyone should enjoy freedom of conscience in religion and freedom of choice elsewhere.

In his studies he found that efforts to force people to do or be good seem to backfire or fail, that very often these efforts are accompanied by oppression and injustice, and usually are performed without consulting the people that are meant to be helped. Not only that, but he saw that the power to do good can become a vested interest and actually interfere with real improvements in people's lives. In his studies he also saw many examples of moral actions that were brought about, not by government but by a growing social conscience in individuals, and which now are willingly performed within the context of the liberal economy. He wrote *The Moral Economy* to describe ways in which a liberal economy could address the difficulties his Quaker compassion sees in the world: oppression, pollution, poverty, ignorance, disabilities. Based on his studies, he believes that a market system can more efficiently and more creatively deal with these problems than any system that tries to legislate, regulate or force them out of existence. □

ounter-intuitive though it may seem, free trade creates more jobs than it takes away. Textile workers in the United States might lose their jobs if textiles are not protected, but workers in other countries would gain jobs. With their new incomes, they would buy (say) wheat from the United States. The unemployed textile workers would find new jobs making farm machines, or goods for export. Incomes of all are increased if each one is producing the goods for which one is most fit.

The six-decade-long trade talks have already reduced tariffs worldwide to less than half what they were in 1929. This freer trade, which makes it possible for you to buy cars and stereo sets from Japan instead of paying more for them at home, leaves you with more money to spend on other things. It has also created millions of new jobs in the United States. Thus it is one of the causes of the greatest prosperity the United States has seen in its history. The United States now has the lowest unemployment rates in the world and in history and among the highest wages in the world. That's how workers benefit as well as consumers.

P: That theory is all fine. But it is not felt by the textile workers who lose their jobs. The same for the steel workers, who were in Seattle en masse.

A: It must be very hard on both textile and steel workers to see their jobs, livelihoods, and whole towns decaying. But I didn't promise you a rose garden. The United States should not be producing steel at all. Let's leave that for the less developed countries, that badly need new industry, and we can buy our steel from them. For American steel and textile workers to try to hold their jobs is like trying to stop the tide. The world moves on, and they would do better to move with it.

Inventiveness is in the blood of many people, who think of new ways of producing things. Computers, TVs, cleaner engines, and so on. As these are invented, others must adapt, by losing old jobs and taking new ones. In an inventive society, they can always find jobs. If the new jobs pay less than the old ones, that is only because the job-seeker has not had the proper training. Instead of protecting the textile and steel workers, we must find ways to re-train them and facilitate their moves into expanding industries.

P: I still don't like the idea of multinational corporations moving to other countries to find cheaper labor.

A: We saw in Chapter 9 that this "cheaper labor" is usually a better job than any other that workers in Asia and Africa could find. Some *maquiladora* (border-factory) workers from Mexico were complaining in Seattle about conditions in their factories. "Why don't you take other jobs?" they were asked. "We can't find any," they replied. The foul-smelling *maquiladora* is better than any alternative. Over time, it becomes the road to better conditions as well.

Should a Mexican be pushed out of a job to preserve it for an American? Is a Mexican worker any less a child of God than the American worker? The American can more easily find another job than the Mexican and in the meantime is protected by unemployment insurance, which the Mexican may not have. The WTO is helping bring jobs where people are poorest, where jobs are most needed.

Should a Mexican be pushed out of a job to preserve it for an American? Is a Mexican worker any less a child of God than the American worker?

P: Among the protesters were farmers from South Africa, who said that subsidized wheat from the United States was ruining their livelihood.

A: I agree with them. Subsidized agricultural exports are quite unfair to other countries and hold back farm development there. Through the WTO, the United States has been trying to persuade other countries to reduce their farm subsidies in exchange for us reducing ours. But this is a tough one, since farmers are politically powerful in Europe and the United States. The South African farmers would do well to direct their protests against Congress and European governments, not against the agency that is trying to help them.

P: Let's turn to the environment. The United States passed a law requiring fishers for tuna to re-shape their equipment to minimize the number of dolphin caught incidentally. The limit is known as the dolphin kill rate. Mexico does not have such a law. Since it is less costly if they don't abide by the maximum kill, Mexicans would have a competitive advantage over US tuna fishers. So the US banned tuna from Mexico. Mexico complained, and the WTO found against the United States, requiring us to suspend the maximum dolphin kill. That's an example of weakening our environmental regulations.

A: Not quite true. It did not require us to suspend the maximum dolphin kill, and we did not do so. *The WTO cannot force any nation to do anything.* All it can do is say that by banning Mexican tuna the US has violated the rules. Mexico has the right to demand compensation or to retaliate against US exports. However, what's good for the goose is good for the gander. If the United States can ban the import of Mexican tuna, Mexico should have the right to ban US products. (But trade wars tend to escalate. They are never productive in the long run.)

In fact, the US and Mexico have begun negotiations on how the Mexicans can reduce their dolphin kill, and they have not retaliated. Mexicans don't like to be called dolphin-killers, but reducing the kill rate is not an easy political matter for them, especially when they feel the US is dictating their policies. We reach consensus slowly. You Quakers should understand that.

Another case would be that of Mexican trucks. "Citing safety concerns, the Clinton administration has decided to delay opening all 50 states to Mexican trucks and buses . . . , as is called for by the North American Free Trade Agreement. Mexican officials denounced the decision as a violation of the 1993 trade pact, which calls for letting Mexican trucks and buses travel anywhere north of the border beginning on Jan. 1, 2000."[3] This could be a case for the WTO, to decide whether the United States is banning Mexican trucks to preserve the environment or to create an advantage for American truckers. If the WTO decides against the United States, we still don't have to admit Mexican trucks, but Mexico would have the right to ban our products in retaliation, or demand a penalty payment, or better yet, negotiate. The negotiations might well lead to greater Mexican controls over their trucks' pollution. The WTO would be an impartial agency for conducting those negotiations.

These cases raise two much broader questions: Should we, the United States, ban imports from any country that does not meet our environmental standards? If so, we might end up banning trade from most of the world. If we set our own environmental standards by sovereign right, should not other countries have the same privilege?

Let's return to the basic purpose of the WTO, which is to bring about nondiscrimination among producers all over the world. Over time it is negotiating away the tariffs, quotas, and other bans that favor producers in one country over another. But it is an explicit principle of the WTO that environmental protections remain within the sovereignty of each country. Thus the Americans and Mexicans are each sovereign over the maximum dolphin kill, or clean air regulations, or pollution by trucks, or other environmental protections within their respective territories.

So we have a dilemma. High environmental standards are costly, and less developed countries (LDCs) often cannot afford them. Not only can more developed countries (MDCs) better afford environmental standards, but they are the ones who want them most. One economic study shows that countries with per capita income of $5,000 are on the threshold of demanding environmental protections.[4] As per capita income grows well above 5,000, the more they want protections. That is why Europe and the United States demand greater environmental protection than Mexico, for instance. Other studies show that trade is historically a strong factor in increasing per capita incomes in LDCs. So if we cut off trade from LDCs, we diminish the probability that they will become MDCs and improve their environmental protections.

P: So, what does WTO see as the answer?

A: Let me summarize. Environmental regulations being a sovereign matter, any country may set whatever standards it wishes. But it violates the WTO agreements if it bans imports from a country that does not meet its standards. The WTO cannot stop it from banning imports, however. Therefore, because the importing country violates the WTO finding, it should pay compensation to the exporting country, or else that country has the right to retaliate. For example, Mexico could ban the import of American wheat (but has not found it politically expedient to do so).

P: I don't think many protesters will agree with all that. Many protesters think that the WTO is forcing the United States to lower its environmental standards.

A: We have already seen that this is not true. The WTO cannot force the United States to do anything. All it can do is give the other country the right to retaliate.

On your next question, I agree with you that negotiations by the WTO ought to be more transparent. Not only will the outside world know what the WTO is doing, but they will see that it is often not really doing what they think it is doing. The sessions might be broadcast on TV, for example. So should those of the United Nations, the International Monetary Fund, and the World Bank. Congress, too. If the protesters had marched outside the meeting place waving their banners but still let the ministers in, then the ministers might have seen the need to tell the outside world what they were doing. However, the protesters barred their entry, so they didn't have that chance. I question whether preventing the ministers from entering the WTO meetings is the most effective way to bring about greater transparency.

Now, I have two questions for you. First, I know that many Quakers protested in Seattle. A recent cover of *The Economist*[5] shows a pitiful Indian child, wrapped in a shabby cloak, with a heart-rending look in her eyes. The article, "The Real Losers [from Seattle]," tells her story: "Above all, she needs education, and health, and much else. But without trade, and the faster growth it can bring, she is unlikely to get any of it." Do you Quakers know that economists the world over believe this statement is correct?

Second, Quakers have long favored international negotiations. You have conducted programs to bring diplomats together to talk informally. You were among those cheering the United Nations when it was founded, and you have a Quaker UN office in New York. Along comes another organization, this time the WTO, also based on internationalism and negotiation, this time to work out the rules of international trade. And many of you rise up in protest. Why the change?

P: I hear your arguments, but many protesters won't agree with them.

A: Fine. It is not the purpose of this book to persuade anyone. Rather, it aims to open up both sides to Friendly debate instead of confrontation. If I seem to favor one side, that's just because I do. Don't think of which position I take, or which you take. Rather, let's encourage readers to continue the discussion among yourselves and seek the truth in the various positions. I would, however, like to close with a word from our author.

JP: Decades ago, the Young Friends of New York (to which I belonged) favored world government. Like many others, I joined the Student Federalists. Since then, I have stepped back, realizing that a world government of powers that have not yet learned democracy will not work. But trade is a small segment of world cooperation, and let us start with a small segment. Over decades I watched the slow negotiations, from the highest tariff in our nation's history in 1929, through the reciprocal trade agreements of the thirties, then the GATT (General Agreement on Tariffs and Trade) after World War II, and finally the WTO. Each time I cheered on the move toward multi-lateralism, globalization, and nondiscrimination among nations.

For Quakers, the task ahead is to know peoples of different cultures, not to hinder investment in them or trade with them. Let us help them set up universal environmental standards, to which we may all subscribe. Let us also help them improve the productivity of labor so their workers will earn wages similar to those in our country. Let us use multinational agencies like the United Nations and the WTO to achieve our goals alongside other nations.

I admire the NGOs (non-governmental organizations), which were far better organized in Seattle and had built more coalitions than the delegates to the WTO. I long to see many aspects of democracy transferred from legislative halls to NGOs. But the NGOs need to wander more through the slums in Asia, Africa, and Latin America (as I have) and visit factories there (as I have). They need to talk more with the poorest of the poor, whom they purport to advocate. They also need to study more economics, to understand how their proposals—most of them far more complex than they think—often end up with the opposite effects of those intended.

I wept to see "my baby" trashed in Seattle by those who should have nurtured it. After all, they share my goal to pull the world out of poverty and make us equals.□

NOTES

[1]*The Economist,* 12/4/99.
[2]Published by the Heritage Foundation and *The Wall Street Journal.* Quotation is from *The Wall Street Journal, 11/30/99.*
[3]*New York Times,* 1/8/00.
[4]G.Grossman and A. Krueger, "Environmental Impacts of a North American Free Trade Area Agreement," in P. Garber, ed., *The Mexico-US Free Trade Agreement,* Cambridge, MA, MIT Press, 1993.
[5]December 11-17, 1999.

American Friends Service Committee and Western Friends

Speaking Truth to Trade

by Larry Leaman-Miller
Colorado Area Program Coordinator

For two days in late March, AFSC and our guest, Julia Quiñonez, felt like we had walked into a "den of wolves." Julia Quiñonez is director of the Border Committee of Women Workers (CFO), a grassroots Mexican workers' organization from Piedras Negras, Coahuila. The CFO educates and organizes workers in *maquila* factories located on the Mexican side of the border. AFSC invited Julia to Denver to speak at the Denver University Law School's Sutton Colloquium on the North American Free Trade Agreement (NAFTA). For the last several years, AFSC, along with other organizations, has helped plan this annual event. We were joined at the Colloquium by Ricardo Hernandez, Director of AFSC's Mexico/US Border Program.

The other speakers, however, were government officials, economists and university professors from Canada, Mexico and the US, some of whom had been instrumental in negotiating the NAFTA agreements. Their presentations, often in the rarified air of macro-economic statistics and trends, tended to be enthusiastically supportive of NAFTA achievements and free trade in general. Julia, on the other hand, continually raised concerns about NAFTA's detrimental effects on real people in Mexico and along the border. Her real life experiences and down to earth perspectives were like a breath of fresh air in what felt, at times, like an "old boys'" network.

Harsh Conditions

"Low wages and harsh working conditions in border *maquilas* did not begin with NAFTA," said Julia. "As workers in the *maquila* industry we have been living under a free trade agreement for 34 years, when the first export-processing plants began arriving in Mexico." She added that in the six years since NAFTA went into effect, living and working conditions have dramatically worsened along the border.

Julia Quiñonez (AFSC photo)

She pointed to a sharp drop in the standard of living due to the skyrocketing cost of living and unrelenting downward pressure on wages; a marked intensification of the labor process through speed-ups and other tactics; a sustained campaign to undermine unions, labor rights, and social protections; and the continuing presence of child labor and toxic industrial wastes.

Fair Trade, not Free Trade

"NAFTA should be renegotiated to promote fair trade relations among countries," said Julia. She was also critical of the Free Trade Area of the Americas (FTAA), which would essentially extend NAFTA from Alaska to Chile. In April several other members of the CFO joined AFSC staff from several cities in a "Free Trade Reality Tour." This group addressed forums in various US cities on their way to the FTAA summit in Quebec City. The workers spoke about how they would be affected by the FTAA given their experience so far with NAFTA. Leaders of the Americas, with the exception of Cuba, met in the FTAA summit in Quebec City the weekend of April 21 to continue work on this free trade agreement.

AFSC and CFO concerns about the FTAA focus on the following areas:

- the lack of transparency in the negotiating process—most of the negotiating is done behind closed doors;
- the undermining of democratic process and the failure of the US government to allow civil society's voice to be heard throughout the negotiating process, while at the same time, allowing the American Business Forum, a group of corporations, to have access to the trade ministers who negotiate the agreement;
- the lack of inclusion of core labor and environmental standards into the text of the agreement.

Other concerns include: indigenous peoples' rights, especially with respect to intellectual property rights; the ability of investors to sue governments for loss of profit due to environmental, public health, and other standards; the potential privatization of services which could include public health, municipal, education, and energy services; and food security, which will be threatened by export-oriented agri-

The CFO has published a report titled, Six Years of NAFTA: A View from Inside the Maquiladoras. *It is available from the AFSC, 1501 Cherry St, Philadelphia, PA 19102-1479, for $5.*

"Quiet Helpers" Commemorates Humanitarian Work of Quakers

by Claire Gorfinkel
Orange Grove Meeting
(Pasadena, CA)

Following World War I, British and American Quakers entered war-torn Germany, bringing a defeated, demoralized people the most fundamentally needed commodities: food, clothing, blankets, medicines and human compassion. As recently as a year ago, one of the beneficiaries of *Quakerspeisung* (Quaker Feeding), then living in Southern California, recalled publicly that he could "still taste the memory" of the nutritious chocolate soup which forestalled starvation and started him on a lifetime of humanitarian concern.

In a recent film about the experiences of World War II Conscientious Objectors, Steve Cary—former Chairperson of the AFSC and President of Haverford College, himself one of the *Quiet Helpers* in Europe—speculated about how the world might have been different. He asked: "What if tens of thousands of Americans had offered relief and compassion to humiliated former adversaries in Germany following the first World War? Perhaps the economic depression, the sense of isolation and national failure, that led to the rise of Fascism, would not have taken hold." There is documentary evidence that some Germans aided Quaker rescue efforts during WWII *because they re-*

called having been fed two decades earlier.

Through photographs, text, video and historical artifacts, the *Quiet Helpers* exhibit commemorates three phases of Quaker work in Germany. It provides background about the Society of Friends and describes the programs that fed 500,000 German children daily in 1921-22. It documents Quaker aid to Jews and other persecuted people during the Hitler era. For example, between 1935 and 1941 the Berlin International Quaker Center helped over 1,100 persons emigrate. Quakers hid political refugees, helped children escape to freedom, and provided spiritual and material assistance to others who were interned.

In June 1945 AFSC and the British Friends Service Council formed seven teams of a dozen (mostly young) men and women who became the third group of *Quiet Helpers*. These volunteers went to Europe to help refugees, students, civilian families, displaced persons and camp survivors, regardless of their background—all in desperate need, all trying to rebuild their lives. *Quiet Helpers* documents the feeding programs that prevented starvation, the new homes and roads that restored a semblance of order, the student centers and discussion groups that gave hope for a viable future. It concludes with material on current AFSC programs and opportunities for service.

Quiet helpers provided food for children after WWII—(AFSC Archive Photo)

Designed by the German government to honor the work of Quakers, *Quiet Helpers* toured 21 German cities during 1996-98. Now translated into English, it is traveling throughout the United States. It will be on display at First Friends Church, Whittier, throughout the month of October. An opening reception on September 30 will honor several individuals who were among the post-WWII *Quiet Helpers* as well as beneficiaries of Quaker relief efforts in Europe.

Why is this exhibit important?

- for the Society of Friends, typically so reluctant to engage in self-promotion, it is a chance to reflect on these core values and work inspired by faith;
- for young people and students, it is a source of role models as they consider the call to humanitarian service in the 21st century; and
- for the public at large it is a chance to learn about Quakers and how small acts that honor the humanity of all people really can make a difference in desperate circumstances and despite terrible odds.

The *Quiet Helpers* exhibit is free and open to the public, Wednesdays through Sundays during October, from noon to 4 PM, at Smith Fellowship Hall, 13205 Philadelphia Street, Whittier. For further information call the Church at 562-698-9805 or the AFSC at 626-791-1978. □

Working to End Slavery in Mauritania

from the *Pacific Northwest AFSC Newsletter*, Spring 2001
Edited by Jonis Davis

Slavery in Mauritania? Chances are for many of us this concept would be hard to register: slavery in the world today? In Mauritania? Where exactly is Mauritania?

Mauritania is in northwest Africa, south of Morocco and north of Senegal. Slavery has been part of its culture for six hundred years or more. But the subject started being addressed there ten years ago, when some brave former slaves both decided they needed to get rid of slavery once and for all and let the outside world know about it.

Jerry Herman, AFSC's Philadelphia-based Africa Peace Education Program coordinator, heard about the group, went to Mauritania and saw for himself. Jerry told a *New York Times* reporter what he had seen and persuaded her to go there too. He connected also with Bakary Tandia, a Mauritanian human rights advocate based in New York, and included him as a speaker in the annual Africa Peace Tour, which Jerry coordinates and which, for the past ten years, has visited US college campuses, mostly in New England and the South.

Messaoud Ould Boulkheir with Cliff and Edith Cole during their trip to AFSC-sponsored gathering in Southern California

The Africa Peace Tour came to Seattle in the person of Messaoud Ould Boulkheir, president of both El Hor, the oldest anti-slavery organization in Mauritania, and Action for Change, an organization working for democratic change there. Bakary Tandia accompanied and translated for him. The Seattle visit was coordinated by Sheri Day, AFSC Seattle Office Manager, with assistance from Dustin Washington, Cross Cultural Youth Leadership Program Director.

During their day-long visit to Seattle they spoke to a hundred students and faculty at Seattle Central Community College, met with activists and elected officials at dinner, were interviewed by Esther "Little Dove" John for KWJZ-radio, and spoke to a diverse audience from the African American community and Africa-interest organizations at New Hope Baptist Church. Throughout the day they raised money to buy a laptop computer to take back to Mauritania. (More funds are still needed and will be welcome!)

"When we started to organize," said Messaoud Ould Boulkheir, "we found our biggest obstacle is ourselves."

Slavery is of such long standing in Mauritania and defended by the Islamic religious establishment, that slaves consider their condition normal and accepted by their religion. Those who begin to

question fear that if they were to challenge it they would be damned in the hereafter. Islam teaches that non-believers who have been slaves are automatically freed if they embrace Islam, Boulkeir said, but this does not happen routinely in practice. Their first objective in organizing, therefore, was to encourage slaves to reject the condition of slavery, and it wasn't easy, because of resistance both from slaves and from the government, which arrested members of the organizations and accused them of trying to overthrow the government.

The government situation is a bit complicated. On the one hand, partly due to pressure from outside, in 1980-81 it passed a law proclaiming freedom to slaves but compensating slave owners for their loss of "property." In fact, though, the government is the slave-owning class, it has not followed through on the changed laws, and there are no sanctions for not complying. □

Earlham Comes to California

EARLHAM
SCHOOL *of* RELIGION

Earlham School of Religion is coming to California for the first time through its new extension program (see FB, *January 2001: 10 and 23).*

This ground-breaking course will be taught in October 2001 by Dorlan Bales, a Friend whose life speaks to the core values of Quakerism—peace, equality, simplicity, and community.

A conscientious objector during the Vietnam War, Dorlan started an intentional community called Friends of Jesus in the African-American section of Wichita, Kansas, ten years ago. There he works for racial and class reconciliation.

Readers of Friends Bulletin will recall that Dorlan's status as a recorded minister was rescinded by Mid-America Yearly Meeting in 1997 because he and the Friends of Jesus Community took a stand in favor of same-sex marriage (see FB, September 1997: 207).

Here is Dorlan's story of his faith journey in his own words.—Editor

Kathryn Damiano and Dorlan Bales

Dorlan Bales' Spiritual Journey

I am a birthright Friend. My father, pastor of Rose Valley Friends Church in Kelso, Washington during my teen years, encouraged me to think carefully about faith and practice sacrificial service. My mother, also deeply involved in ministry, was a high school English teacher and counselor. After graduation from George Fox College, I spent two years in Vietnam as administrator of a children's hospital located on a Marine base. As a white conscientious objector, my encounter with military, American missionary, and Vietnamese cultures taught me what minority status means and gave me more perspective on the culture in which I was raised.

Study at Earlham School of Religion in the early '70s was another turning point in my life. I was introduced to contemporary biblical studies by Gene Roop, who encouraged me to read widely and come to my own conclusions. After a semester of intellectual and spiritual wrestling, I was able to see the spiritual benefit of studying Scripture in context. After a year at ESR, West Milton (Ohio) Friends Meeting asked me to come as pastor. I looked so young at 23 that hospital staff thought I was an orderly, and I learned to put on a suit and tie before going hospital calling.

After graduation I felt a call to teach Quakerism and religious studies, and was admitted to the University of Chicago's Divinity School to study theology. While writing a dissertation on Robert Barclay's doctrine of revelation, I served as pastor of Chicago Friends Meeting (FUM). In 1980 I came to Wichita because there were no Quaker college teaching positions open and Dave Kingrey, an ESR grad, was experimenting with a team approach to ministry in a congregation a block from Friends University, where I could do some adjunct teaching. After six years of satisfying ministry, I began to ask questions about my life. Why did it look about like everyone else's? Why didn't it bear much resemblance to the life of early Quakers or early Christians?

The Friends of Jesus Community

Sixteen people came together in the fall of 1986 to explore some of these questions. I had a hunch that the answers had something to do with my need to be part of a Friends community that spent more time in prayer and was less captive to American culture. We read Jim Wallis' *Agenda for a Biblical People* and Art Gish's *Living in Christian Community*. Eight of us decided we wanted to do more than talk and study. We decided to write a covenant statement that would guide our lives. We gathered weekly for common meals, for worship, and for study, listened for what God wanted us to do, and became more accountable to one another.

One evening, when we were praying, a woman knocked on the door and said, "We Franklin School teachers are desperate for adult involvement in the PTA." We each signed up to help a teacher for a year, which gave us valuable insight about what was happening in the school and the lives of the children, especially those from

low-income families. After further exploration of the city, worship, and study, we came to feel that people of faith were needed to reach across boundaries of race and class and promote reconciliation.

We read John Perkins' *With Justice for All,* a book written by an African American for white Christians. Perkins said that if white Christians wanted to make a difference, they would have to relocate into communities of color. In 1990 we borrowed money from our friends and moved to a run-down 12-unit apartment building in an African-American neighborhood. When we came, we didn't know what to do. So we listened. People expressed a desire for youth activities, so Aaron Fowler started a club, which has become Hope Street Youth Development. We also helped launched a Peace and Social Justice Center for the region and founded the Sunflower Community Action community organizing project. It too has its own board now, and I am a paid grant writer and resource developer. Laura Dungan, another FOJ member, directs the program. Another recent sign of growth is that our apartment building has become a cooperative, governed by all who live here.

There have been some challenges, of course. The most difficult for me was my wife's discomfort living as part of an intentional community. We moved with our two sons, now 18 and 15, to a house a few miles away in 1993. We separated in 1997. A year ago I married Kathryn Damiano, a co-founder of the School of the Spirit who was employed by Pendle Hill as the staff's spiritual director until we fell in love and she moved to Wichita. We met at a Quaker Hill conference in 1986, just as FOJ was forming, and she came out in '87 to study us as part of her dissertation research on communities.

In the past two years FOJ has grown to eight adult members, and we are seeking others who will add their vision and energy to our experiment in radical urban gospel living. The ministries that were given to us after we moved to this neighborhood have "grown up" to have their own boards. We are still involved in them, but in some ways FOJ is more like it was in its early days, with more time for sharing and prayer when we gather.

Teaching the Basics of Quakerism

I'm looking forward to teaching for ESR in October after some years without teaching college/graduate students. It gives me an opportunity to approach Quaker beliefs anew, perhaps with more imagination that when I was younger and had less exposure to other cultures. I remain convinced that the Quaker approach to knowing God and being the church together is marvelous, and that it continues to speak to our contemporary situation.

The course I will teach will deal with the basics of Quakerism. What is the Light? What are testimonies? The distinctives? Is there such a thing as normative Quakerism? We will deal with topics such as religious authority and the Bible, Christology, the immanence/transcendence of God, ordinances, and escatology. We're going to use Barclay's *Apology* and Wilmer Cooper's *A Living Faith* as our main texts, supplemented by many other texts written in various centuries and continents.

The course will take place at Orange Grove Meetinghouse (Pasadena, CA) weekday afternoons October 15-26. For more information, contact Sue Axtell at 800-432-1377 or <axtelsu@earlham.edu>.

Controversy over Same-Sex Marriage

In 1997 Dorothy Craven and I were "disciplined" by Mid-America Yearly Meeting because of FOJ's belief that God blesses faithful, loving relationships between people who naturally experience same-gender attraction (see *FB*, September 1997: 207). The Christian Ministries and Vocations Division of MAYM's Spiritual Life Board, after spending only one hour with Dorothy and me and despite a lack of unity among members of that body, recommended that our ministerial credentials be revoked. Then, despite a lack of unity among its members, the Spiritual Life Board approved the Division's recommendation.

At that time, we wrote the following statement:

"Even though God is constant, the church's interpretation of scripture changes and grows. For example, the church once said the earth is center of the universe. Slavery used to be defended by Christians armed with selected Bible verses. Women who cut their hair in the 1920s and men who didn't cut their hair in the 1960s were condemned on the basis of proof texts. But because society has changed its thinking on these issues, sometimes urged forward by prophetic Christians, the church too has eventually come to a new understanding of the Bible.

"So too today. The scientific community has come to a new outlook on homosexuality. This has given biblical scholars incentive to take another look at those passages which have been used to condemn same-gender affections. Some scholars have come to the conclusion that what Paul forbade is promiscuous, exploitative sex acts. An increasing number of Christians have come to believe that the church has contributed to the oppression of gay and lesbian people, people who did not choose their orientation any more than they choose to be right- or left-handed. The church is being called to repentance."

Mid-America Yearly Meeting was not moved by this argument, but we have been grateful for the support we have felt from Nebraska Yearly Meeting (FUM). Although not every meeting in that body agrees with our testimony about same gender sexual relationships, Nebraska Yearly Meeting (Great Plains Yearly Meeting as of 2002) has written a minute affirming the ministry of Dorothy Craven and myself, saying that we are in good standing despite Mid-America Yearly Meeting's disciplinary actions.

Can Different Branches of Quakerism Be Reconciled?

I think that youth and women have led the way in this area. Youthquake conferences and Quaker Pilgrimages sponsored by FWCC have brought together youth from the various branches of Quakerism. Women from several Quaker traditions have gathered in the Northwest and Midwest to encourage one another. The consultations sponsored by ESR in Richmond were also helpful in bringing Friends together.

Here in Kansas, Kathryn has encountered both appreciation for and resistance to her work on Quaker spirituality. I think it will take a lot a creativity and perseverance, and some new faces with faith and enthusiasm, to overcome our separations. We can't "go back" because our culture is different than that of 17th century Friends. But we can go forward supported by what earlier Friends can teach us. I hope the class on Quaker Beliefs I will teach for Earlham School of Religion in October will bring together a diverse group Friends eager to share their own insights and to learn from one another. □

The living ground

(for Helen Stevenson, founder of Argenta Friends School)

by Tina Tau McMahon
Multnomah Meeting, Portland, OR

If I were to write a poem for Helen
it would have stones in it
small round stones from the edge of the lake
round stones silver grey and underfoot
each one a world, each one clicking against
the next, underfoot, sometimes
under water

If I were to write a poem for Helen
it would have wood in it
slabs of bright wood on the Meetinghouse floor
warm, stared-at wood, full of
human silence and forest silence, a
golden, listening wood

If I were to write a poem for Helen
it would have grass in it
the living grass, tough rooted in
the dirt, among the apple trees, mowed
by John in a worn wool shirt, danced
across, balanced on, rained on
year after year, green as light by
the grey lake

And I don't know why
the things that rose up to be in your poem
were all underfoot--why the clean speckled
rocks like ancient eggs, and the smooth gold
Meetinghouse boards, and the living grass of your
open orchard, should be the ones to say your name.
Did I spend a lot of time looking down?
Did you teach me to see the roots of my life
as I walked? Do you feel to me like the ground?

The gray stones have a sound, a dry, round,
clicking rolling sound, a tiny thunder when
the water rolls across them, a small sound underfoot;
The wood has a presence, an infusion of silence;
The grass is tough, is alive, has roots like hands or
hair, is part of us, it goes into the dark,
under the snow, comes out glowing.

And everywhere is the light of the lake,
the cooling, warming silver shine of the lake,
over all, cupped by mountains, in my memory
there is so much silence
drifting over the lake
glancing up from stones
falling from poplar, balm of gilead
but is the silence just the pouring down
of thirty years—
have I lost the presence of wingbeats and birdcall

Tina and Jin Mei, July 1998, in Argenta, Canada, with Meadow Mountain in the background—Author's photo

laughter, lawn-mowing, wind, chatter, leaves
rattling, running, feet on wood?
What else has fallen away?

What will I do if Helen falls?
Will I forget the pathways, lose the feeling
underfoot of round stones, warm grass,
fir boards full of lake light and mystery?

No, I won't lose my way back if Helen dies
no more than I have already lost it;
the flats are flooded, my skates have shrunk,
the Quakers threaded out across Canada
so only a handful gather there now, and not by the lake.
It is not Helen who holds the door to Argenta
open, or closes it now.

During the 1950s **Helen Stevenson** along with her husband John founded a Friends School in a beautiful, remote, and rugged area of British Columbia called Argenta. Of this experience she wrote: "We are trying in our own inimitable way to live by our values. We wanted to live in a place where there was a much more organic relationship with the soil and rights and wrongs were clearer" (*A Western Quaker Reader,* p. 139).

A student at Argenta Friends School and former staff person at Pendle Hill, **Tina Tau McMahon** of Multnomah Meeting is seeking essays, poems, and photographs for a reflective anthology about this unique Quaker school. Deadline Nov 1, 2001. Contact Tina Tau McMahon for details: 503-762-0352. <tmcmahon1@mindspring.com>

Friends Energy Project Report

Summer 2001

www.quaker.org/fep

The Energy Crisis in California and What Friends Can Do About It

FRIENDS ENERGY PROJECT *was initiated by Karen Street and Peter Trier, both longtime Quakers and members of Berkeley Monthly Meeting of the Religious Society of Friends, Pacific Yearly Meeting (unprogrammed). They have worked closely with others in Berkeley Monthly Meeting, in Pacific Yearly Meeting, and throughout the United States on energy and environmental concerns since 1996.*

Since then, many F/friends everywhere have contributed their ideas and efforts.

No Friend represents all Friends. The ideas expressed are those of the authors. □

History of Deregulation

Deregulation in California has recently become the national byword for disastrous public policy. What happened? Surely, there are lessons to be learned. This paper aims to be a guide for the layperson through the confusion and complexity to the fundamental question is important to each one us: what is good energy policy?

In the early 1990s, the idea that public services could be better provided by the private sector gained prominence. Commercial interests and industry found states such as California, with historically higher electricity prices, particularly attractive for deregulating electricity production.

Most California electricity came from three private utilities: Pacific Gas and Electric (PG&E), Southern California Edison (SCE), and San Diego Gas and Electric (SDG&E). The rest of California received power from municipal utilities, which can buy cheap federal hydroelectric power.

States with lower costs had either larger amounts of hydroelectric power, often federally subsidized, or coal power, which was very cheap when it came from older, high pollution coal plants.

States paying more for electricity did so for a variety of reasons.

States with nuclear power paid more. In states such as California, which had relatively little hydroelectric power and had decided against coal power, the choices in the 1970s were between nuclear power, at pre-Three Mile Island prices, and inefficient oil power plants, with natural gas when available—as it was, most of the time. Many utilities predicted incorrectly: post-Three Mile Island nuclear power was more expensive than natural gas power. (The cost of changing power plants after they are built is substantial. Modern coal plants are competitive with modern natural gas and nuclear power plants, but are probably poor choices as long as the carbon emissions rules are likely to change.) In California, nuclear power accounts for 38% of the *stranded costs,* i.e., utility assets too expensive at estimated future prices, as calculated in the mid-90s.

Additionally, the 1978 Public Utilities Regulatory Policy Act (PURPA) required utilities to pay *avoided costs* for producing small amounts of energy and for renewable energy. (The idea was that high costs could be avoided by turning off the more expensive plants.) Many states, California included, set payment for solar and wind energy at a level much higher than their value. In California, PURPA contracts account for 40% of the stranded costs.

PG&E and SCE, at the start of deregulation, were two of the largest private researchers worldwide in solar and wind power, another expense. That policy made sense for companies that were concerned about keeping energy prices low in the future, but did not make sense under deregulation, so research was abandoned in 1996.

California's present environmental rules mean that coal plants will not be built here, but this restriction has not been a factor in limiting power plant construction. In the mid to late 1980s, the major California utilities requested permission to build new power plants, but permission was denied by the California Public Utilities Commission (CPUC). No new power plants were planned during the recession. By the mid-90s, the shift to deregulation had begun, and would not end until the 1998 election; no companies began construction while the rules were unclear.

The appropriate question for the mid-90s was why utilities producing fossil fuel power do not pay a tax to compensate for the health and environmental costs they inflict on society. ExternE[1] recommended adding up to 19 cent/kWh to fossil fuel power: coal, natural gas, and oil. Instead, the shortsighted question asked was whether states opting for cleaner forms of energy were paying too much.

PG&E and SCE initially opposed deregulation, but embraced it when they realized that deregulation would occur anyway, and why not? Deregulation would eliminate all but a handful of utilities nationwide, and these two utilities, two of the best run, had a good chance of surviving. While each area would be serviced by more than one electricity provider under deregulation, only a few American utilities were expected to survive, as occurred with long-distance telephone service.

Everyone in California—all of the regulatory agencies, all of the utilities, all of the environmental groups present—all agreed to the new rules of deregulation. Consumer groups were the lone exception, and they complained only that consumers should not be responsible for accelerated payments for nuclear power plants and PURPA contracts.

This thumbnail history provides background for understanding the present energy crisis.

Is There a Shortage of Electricity?

California normally imports energy in the summer. Last summer, however, other states had less energy to export because their own needs had grown and because 2000 had been a dry winter.

California normally exports electricity in the winter, but was a net importer last winter. California, like most of the western states, was unprepared for rapid population growth, a good economy, and increasing per capita consumption.

There are other factors contributing to the energy shortage. California's natural gas plants average over 30 years old; they are inefficient, and prone to breaking down if not run with a delicate hand and plenty of off-time for maintenance. The utilities have failed to pay smaller energy providers, and many can no longer afford to sell energy. Many power plants have annual pollution limits, and do not operate at the end of the year. Environmental rules will close some natural gas plants for pollution control retrofitting, so Governor Davis will need to decide whether or not to ignore California pollution laws in order to limit energy cutbacks.

Power plants in states normally receiving winter power from California have been required to export power, exacerbating regional energy problems. A dry winter this year will increase this summer's problems, both in California and regionally.

The first set of power plants to open will replace old natural gas power plants; it will be at least two years before there is excess electricity. Californians should plan on living with less electricity for that long. We can hope that good habits formed now will continue even when electricity is again plentiful.

Why are Prices so High?

Reporters, protesters, and consumers expressed concern over rising electric prices for months without noticing the change in our utility bills was entirely due to increases in the price of natural gas (except briefly for SDG&E customers). No cap exists on the wholesale price of electricity, but a low retail cap allowed Californians last year to buy several billion dollars more in electricity than we paid for, a difference of several hundred dollars per capita.

Many estimates are being produced for the crisis without clear explanations. On top of that, no one really knows. This is my attempt to explain others' attempts at estimating the magnitude of the debacle.

Wholesale electricity was priced at more than 17 cent/kWh in March, a low-use month. Wholesale electricity cost almost 35 cent/kWh in December. The average wholesale price for 2001 may be 30-40 cent/kWh. Additionally, we pay several cents/kWh for distribution costs and accelerated payments on nuclear plants and renewables contracts.

Some economists expect California wholesale electricity prices for 2001 to be $70 billion, more than $2,000 per capita, about 6-7% of the Gross State Product, even though per capita electricity use in California is half the average in western states. The costs of electricity last year and this year will be paid, either directly by billing customers, or indirectly through taxes and bonds. It is worth noting that when OPEC oil prices were 2% of US GDP, a recession followed. [2]

Natural gas shortages have caused power prices to increase significantly, especially in the West. The shortage exists because two very warm winters masked a nationwide shift to natural gas use in electricity production, during which time natural gas production remained at a low level. While natural gas wholesale prices have quadrupled, this is only a small part of the price increase.

Consumer failure to respond to the increase in electricity generation costs allows what economists call "the exercise of market power". While market power exists for all products, it is of more significance in the electric market because electricity is very expensive to store, and a shortfall requires either planned blackouts or a danger to grid stability. Even small producers can exercise market power.

The Federal Energy Regulatory Commission (FERC) has been applying to electricity strict supply/demand economics theory which may not be appropriate. Almost all economists agree that the same rules of economics do not apply, in part because consumers cannot know the cost at time of use, and cannot adjust accordingly, i.e., electricity generation costs are much higher at peak use. It will be several more years before most residences are metered. Meanwhile, market power will be more effective for electricity than any other commodity. This excessive profit is not required to stimulate competition—the new plants will sell power at much, much lower prices, yet there is no lack of desire to build new plants. FERC refusal to cap electricity prices is responsible for much of the high prices.

CPUC, as of May 1, has failed to raise the retail price of electricity to a realistic level. Because the state currently subsidizes energy purchases, the public as a whole pays, rather than those who use large amounts of electricity, and no one pays a penalty for drying clothes during peak use hours. Along with a larger increase in electric rates, real-time metering should be extended, beginning with larger users. Governor Davis agreed April 19 to a $31M program to extend real-time metering to sites with more than 200 kW use; currently only sites using more than 500 kW have real-time metering.

Economists and energy scientists believe that consumers will not conserve sufficiently unless charged the full cost of electricity. Real-time pricing, where feasible, is better than average charge. Without these measures, we will continue to have rolling blackouts at least through the summer. Additionally, there will be calls to ignore environmental concerns: the fish in this dry year, or the high pollution permits—20 cent/kWh—for running some southern California power plants in the summertime.

Is Deregulation a Good Idea?

Many argue that deregulation is a good idea, but that deregulation was applied inappropriately in California, that deregulation will be successful in states that have an oversupply of energy, that well written deregulation law makes good economic sense for the consumer.

While it is certainly true that deregulation, could have been better run, we need to know what good energy policy should accomplish before we know if deregulation is good for society.

A good energy policy provides enough energy for today and tomorrow, and includes research and also mechanisms to implement the research. In California, this means specifically research on distribution, and research on and promotion of efficiency and renewables. Good energy policy is concerned with how much people spend on energy today and tomorrow, and doesn't focus solely on the short-term. Good energy policy

reduces the economic, social, and environmental costs of pollution, today and in the future, emphasizes efficiency and conservation, and begins to shift away from fossil fuels. Good energy policy addresses national and international obligations, so that western states don't pollute eastern states, the US doesn't pollute Canada, and all states reduce contributions to climate change.

Are these problems solved better by deregulation than by regulated production? Will the new producers invest more in efficiency, solar, and wind than PG&E and SCE, because they have a long term investment in the state and the solutions? Will long-term investments be able to hold their own against natural gas power with its smaller capital costs and higher fuel cost? Only if the answers are generally yes can deregulation sometimes work. But, in fact, the answers are generally no.

Deregulation often fails when applied to other commodities. If supply exceeds demand by much, the price is determined by the marginal cost of producing energy, and producers lose money. When this happens with other commodities, a call for reregulation occurs. Then there are the costs associated with making electricity production truly competitive. Borenstein and Bushnell (p 51) ask, "(A)re the costs of sustaining competition less than those of sustaining regulation?"

Deregulation is bad for the environment, doesn't work for energy producers, and doesn't work for the consumers. However, because of the political environment, we will likely continue to have deregulation. So what should the government do?

What Economists and Energy Scientists Say

It is crucial to increase the price high-usage consumers pay, and, where feasible, to use real-time pricing. Consumers will not conserve significantly without strong incentive; failure to conserve will result in more disruptions to the California economy this coming summer. FERC should end its politically driven policies, and cap wholesale energy prices.

As electric use increases in California this summer, particularly during peak use times (about noon to 9 PM, usually), the price wholesalers charge will also increase. Since the majority of electricity use this summer will not be metered real-time, consumers need to voluntarily reduce peak use of electricity. If we don't, everyone in California will pay much more for each kWh.

There is no "no-sweat" plan available to Californians. So forget turning your thermostat to 78 F —turn the air conditioner off, unplug your instant-on TV, and walk to the park. Think of a possible economic recession in California, think of your favorite program supported by taxes, think of a $2000+ electric bill, and think about reducing your electric use as much as possible.

The structural problems remain: a lack of responsibility for supply, a lack of long-term contracts (but do not make them while prices remain high), a lack of price-responsive demand, and a lack of adequate market power mitigation tools.

Deregulation was intended to solve the problems of electricity prices, which some considered too high in some areas of the country. But the problems of energy are more than high or low prices, and rolling blackouts.

John Holdren expresses the thinking of much of the energy science community when he says, "Neither complete reregulation nor complete deregulation of energy markets is the answer. Capturing the cost savings available from the appropriate play of market forces in the energy sector is too appealing a proposition to abandon. But energy is too burdened with public-goods dimensions (including national security, environmental sustainability, the macroeconomic ramifications of reliability, and society's commitment to meet the basic needs of its poorest members) to allow complete deregulation. The directions for addressing our short-term energy challenges are easier to describe than designing and implementing the details will be. But more daunting still are the energy challenges looming in the longer term. These include providing a sustainable energy basis for maintaining prosperity where it already exists and achieving it where it does not, limiting dependence on imported oil, reducing the risks from greenhouse gas-induced climate change, and minimizing the contributions of nuclear energy to nuclear weapons dangers.

"Meeting these challenges will require increased efforts to maximize the capabilities and minimize the liabilities of the full array of energy options: improvements in end-use energy efficiency in vehicles, residences, and industries; renewable energy sources; advanced fossil fuel and nuclear fission technologies; and nuclear fusion. There is no silver bullet in this array nor are there any that we can be confident we can do without. Current levels of public and private investment in energy R&D and demonstration are not remotely commensurate with the long-term challenges and opportunities, either in the United States or in any other country. US federal expenditures on applied energy technology R&D are about what they were, in real terms, just before the oil price shock of 1973-74, although today's economy is more than twice as large. US private sector investments in energy R&D have been falling since the mid-1980s.

"Strengthening R&D is only part of the answer. Incentives must also be strengthened for deploying a wider array of the most attractive options from the menu available at any given time. And increased international cooperation in energy innovation is warranted, because US and other countries' economic, environmental, and security interests are served thereby. Although markets have a large role to play in all this, the government must also be involved. The large public benefits attending the right choices—and the large public costs attending the wrong ones—require it."(excerpted with permission of *Science*[3]).

Perhaps the US government should take more responsibility, given the national and international implications of energy policy. Most certainly, we need more state and US control than exists under complete deregulation if we are to have any chance of solving today's energy problems.

What Can Friends Do?

- Advocate protection of those who already find life not affordable.
- Realize that lower prices for energy today means higher prices in the future:
- Support a national carbon tax. In "Scenarios for a Clean Energy Future", five national labs estimate that funding research into efficiency and adding a $50/tonne C-tax (12.5 cents/gallon gasoline, from 0.5—1.3 cents/kWh for fossil fuel electricity) will lower our total en-

ergy bill in 2020 18% from business as usual.

♦ Support steps to reduce climate change. Climate change will increase costs for clean water, air conditioning, disaster mitigation, etc, etc in the lifetime of the power plants built today. Taxing carbon production and high energy use will provide funds to help provide non-carbon fuel sources, and to pay the costs of society over the next few decades as we prepare for a changing environment, and as we deal with the consequences of a changed environment.

♦ Be a smart energy consumer. Efficient light bulbs, efficient appliances (look for the Energy Star label[5]), and lowered energy use save us money. Increase insulation. Changing time of use to off peak demand times will help others and the environment. Check Energy Star or your newspaper for more suggestions. Turn the water heater off or down and unplug everything but your refrigerator when on vacation. We need to lower household temperatures in winter, raise them in the summer, and give sweaters for Christmas.

♦ Mount public interest campaigns to change behavior, mandate higher energy efficiency for appliances and televisions, and mandate limits. People are only somewhat aware that our behavior needs to change. But even being aware is not sufficient—all SUV owners are aware of what society thinks, yet a large number buy SUVs. This voluntary behavior is harmful to society. We can consider mandating that all cars have a minimum mileage, say 30 mpg, as well as require doubling of mileage by 2012 (technically feasible). High-energy behavior also includes lights on in the daytime, roses in winter, and aluminum foil.

♦ Elect and support energy and environmentally capable public servants. California will face many emergencies in the next few years and decades. Higher gasoline prices and possible shortages, higher water prices and possible shortages, preparing for climate change, increasing land use conflicts as the population grows to 50 million by 2025, a health care shortage. California should have an official who is responsible—but not one elected every four years: an elected official who has to balance the needs of slightly increased energy costs for today vs. sharply increased costs for tomorrow will almost always opt for the decision that will win reelection. California needs a government infrastructure that can work to solve the problems of the state, not ineffective turf wars. National and California energy policy organizations must use the expertise of scientists and economists experienced in energy policy. □

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Notes

[1] ExternE is the 1997 European Union study of the externalities of the fuel cycle, the health and environmental costs not included in the price. The evaluation of the environmental costs of fossil fuel energy would be higher if calculated this year, as estimated health, environmental, and economic costs of both fossil fuel pollution and climate change have increased.

[2] Much of the economic analysis comes from Severin Borenstein, the E.T. Grether Professor in Public Policy and Business Administration at UC, Berkeley, and Director, University of California Energy Institute. See especially Regulation v. 23, no. 2, pp 46-52, "Electricity Restructuring: Deregulation or Reregulation," Borenstein and Bushnell, and "Manifesto on the California Electricity Crisis," signed by several prominent economists. Some of the explanation comes from a phone conversation with Severin Borenstein.

[3] *Science,* February 9, 2001, p. 945. "Meeting the Energy Challenge." John Holdren is Teresa and John Heinz Professor of Environmental Policy at Harvard University and director of the Program on Science, Technology, and Public Policy at Harvard's John F. Kennedy School of Government.

[4] "Scenarios for a Clean Energy Future." See http://www.ornl.gov/ORNL/Energy_Eff/CEF.htm

[5] Energy Star is an EPA project. See http://www.energystar.gov/

Why are Friends Interested in Energy?

Our queries ask us about stewardship: we are facing global environmental catastrophes from our use of fossil fuel. Our testimonies say to take away the occasions that lead to war: energy and water are expected to be two major causes of war this century. Our testimonies speak of equality: oil production will peak in the next 5 to 15 years while 4% of the world's population uses about 25% of the world's oil. Our testimonies say that we will not fight with outward weapons, yet our lifestyle itself is killing large numbers.

How You Can Help

- Become informed, and let others know what you learn
- Contribute to the discussion—send us your comments
- Set up meetings: interest groups and threshing sessions. We can offer advice on setting up sessions. We can even contribute a visitor to your discussions. And please let us know about the discussion.
- Take on projects
- Research energy policy and energy use questions
- Research solutions For example: will car sharing reduce car use and ultimately help the environment? What is necessary to a car sharing program to satisfy laws and insurance companies, attract large numbers of people to a program designed to get them to reduce auto use, and help the environment? Current car-sharing programs range from small in Car-Sharing Portland to tens of thousands each in several European countries, European Car Sharing. What will work in your community?
- Financial contributions for postage, office expenses, and other costs of keeping this project alive. Send your contributions to: Friends Energy Project, 1721 Rose St., Berkeley, CA 94703

Reflections on Quaker Practice

In the Practice of Silence

by Jeanne Lohmann, Olympia (WA) Meeting

my mind full of names
falls quiet walks a meander line
asking how to be a creature
under the shadow of the eternal

when I can't recall certain names
sure that they're lost and won't come back
then I stay longer, not knowing
who will open the door,

day by day by day allowing
things to fall away or come to completion

there's room even for enemies

how entirely I could end this practice,
go to other work

but I am deeply obliged to silence
and to all who are with me
when I think I am alone
with my unruly heart that is not ready
for patience, severe teacher
in this school where we
live and die by minutes,
learn to sing as they go.

As a Poem

by Noel Peattie, Davis (CA) Meeting

As George Fox and Friends, in Cornwall,
found their way to Loveday Hambly's,
and the maid spread a clean table cloth,

let all things be done
decently, and in order.

As the firewood I bought and he delivered,
and together we stacked it rightly,

let all things be done
decently, and in order.

NOEL PEATTIE was born in 1932. Between 1970 and 1996 he published SIPAPU, a review journal for librarians interested in poetry and the small press. He is also the author of a novel, *Amy Rose*; two non-fiction works, *The Freedom To Lie*, "a debate about democracy" (with the late John C. Swan); *Hydra and Kraken*, "the lore and lure of lake monsters and sea-serpents," and three volumes of poetry: *Western Skyline*, *In the Dome of Saint Laurence Meteor*, and *King Humble's Grave*. He has been, since October 1973, librarian to the Davis (California) Friends Meeting.

POETRY AND QUAKERISM

by Jeanne Lohmann,
Olympia (WA) Meeting

I was born in Ohio in 1923, graduated from Ohio State University in 1945, earned my Master's degree in Creative Writing from San Francisco State University in 1979 (after our four children were out of the nest). During my college summers I was privileged to work in projects with AFSC, the Lisle Fellowship and at Stuyvesant Neighborhood House in New York City. From 1945-46 I was a Danforth Graduate Fellow (grants given to women to assist with student religious life) at the University of Kansas, then went to the University of Chicago as Executive Director of the student YWCA. I met Hank at the seminary eating co-op. We were married under the care of 57th Street Meeting, which we joined, and for a time I served as Meeting Secretary.

Our four children, Stephen, David, Karen and Brian, were born in Denver, where we lived for ten years and were active in the new Mountain View Friends Meeting. When Hank accepted a job with California Friends Committee on Legislation, we moved to San Francisco; for more than thirty years, the Meeting there was "home." In addition to our activities with Pacific Yearly Meeting, and the Conference on Religion and Psychology, I served as Associate Editor of *Friends Bulletin,* working with Shirley Ruth, and later was Poetry Editor for *EarthLight* magazine. Following Hank's illness and death in 1985, I sold our beloved house near Golden Gate Park and moved to Olympia, Washington. Here another Friends Meeting nourishes me and offers opportunities for worship and service.

Some years ago an Earlham College student asked permission to use a poem in a project and requested information about my vocation as a writer. I said "it is simply the heart's necessity...longing to learn to do better the work I love. My thesis statement put it this way: "Poetry happens for me when words, music, meaning and form come together in a way that evokes, transforms, and mediates experience... And inner/outer experience is surely what Friends ministry and testimonies are about.... I revise a lot, and this revisioning process is one I want to be more than tinkering. I hope it is essentially Quaker in waiting, listening for what James Wright called 'the pure, clear word.'

"I keep a journal/workbook that includes my daily worship, quotations, explorations, dialogues, germinal ideas, complaints, dreams, travel notes. This process began in my teens—sporadic attempts at what I then called a 'devotional diary'—spinning off from Bible passages, poems, searching for who I was and wanted to be, my relationships with people...serious journal-keeping began in the 1970s, became essential and dedicated during Hank's illness. The book *Gathering a Life* is the tip of the iceberg...

"I believe in a creative process that starts with a nudge, an insight, and then works through the writing and revision with love and care, and then—if we're lucky—connects to someone's life...sometimes we hear about that, and it is a gift."

I've written more about this, and my gratitude to Friends, in the introduction to *Between Silence and Answer,* the collection of poems published by Pendle Hill in 1994. Commitment to a writers' group encourages and disciplines my ongoing work in a community of outreach, trust, listening. All pretty Quakerly.□

Friendly Responses

Isolated Friend Thankful For Support

Dear Friends, I want to take a moment to share my personal thanks to all of those who replied to my letter where I requested assistance on how to establish a worship group in a very isolated setting in North Dakota. The replies have been many and very spirit-filled. Many thanks for your help and I cherish the outreach. Your letters have meant a great deal.
—In Peace, Hope Sykes, Dunseith, ND

Learning from Our Elders

Dear Friends: Gene Hoffman wrote an article about a peace activist who considered joining a Western Meeting but was put off by the number of "gray hairs" and the lack of younger people in his Meeting (*FB*, May 2000, p. 20). Although I am getting a few gray hairs myself, I remember that it was the gray hairs, or elders, who brought me to Meeting in the first place and nourished me spiritually and morally and in many other ways.

Josselyn Mellon Fairchild brought me to Davis (CA) Meeting in the late 1970s. I didn't understand what was going on very well, but the experience stayed with me.

Once I joined Santa Monica (CA) Meeting in the early 1980s, many wonderful elders mentored me, gave me an education in Quaker practices, and made me feel at home. Lester Green greeted me with his Cheshire-cat grin and got me past that first awkward after-meeting time, when introverts have a harder time knowing who to talk to. Jim Sanetel (who was an elder in that he knew Quaker practice and history) met with me and prepared me for membership. However, there were many more—Ben Levine and Dwain McGill nurtured my social action and supported me on the Great Peace March for Global Nuclear Disarmament, and Esther Schou schooled me on Nominating Committee business.

The list of dear elders goes on, as I moved to Seattle (WA) and transferred to the University Friends Meeting and now Agate Passage Worship Group, which has a spirit and openness similar to that of the Santa Monica Meeting I once knew—and many involved and powerful elders.

I think the reason Quaker elders immediately attracted me, though I was born and raised in youth-focused Los Angeles, is that these particular elders had something deep to offer the Meeting and the people in it. Rather than living in retirement homes, playing golf, or going on cruises, these elders were active in the issues that concerned me, as well as having a way to articulate their experience in worship sharing or in other discussions. I joined their vigils on Wilshire Boulevard (in Los Angeles) a few times. However, they had held that corner on Friday afternoons for 20-some years before I showed up and continued when I left town. When I think of activism, I think of the sustained commitment these elders made to a better world, and that has inspired me to focus a good part of my life to activism and social change.

While I know that young people are desirable for a Meeting to keep its vibrancy and currency, I also treasure the wisdom and energy of my Quaker elders. I am indebted to them for living their lives as examples, for their sustained efforts, and for their quick thinking and passions. If I walked into a Meeting today with many elders, I hope I would have the wisdom to see the treasures therein and bring my younger friends with me.—*Roberta L. Wilson, Agate Passage Worship Group (UFM)*

Living and Dying Like A Friend

Dear Friends: Over the last seven years, and especially over the last year, I have been led to think on the matter of living and dying (see *FB*, June 2001). The points I wish to make are:

1. The medical profession will make early diagnosis easier and easier. So many of us will probably have plenty of notice about what specific ailments will ultimately kill us. Some of us may choose not to live with these ailments. An example is deterioration with Alzheimer's.

2. Over the next 30 years many of us many want to consider some form of self-deliverance under the care of Meeting.

3. If we do not raise and discuss these issues, we will not be prepared to react when need arises. I advocate that "assisted suicide" is poor terms to use. I believe "self-deliverance" is a much better term.

Our meeting has had to suffer both a suicide and an assisted suicide. Both were traumatic and continue to remain so for myself and probably for many others, although I have not asked. The first was tragic. The second was most certainly a form of "self-deliverance." It was certainly very different from the suicide. This self-deliverance provokes in me a sense of relief—though tempered with a lot of sadness.

In addition some have had difficult diagnoses handed to them. This has raised in me a certain sensitivity to this issue of "living and dying," This is perhaps a good title because we live in an age when we can consciously decide to do either…that is, to live or to die.

I understand that for as long as humans have lived and thought, the taking of life, especially human life, and particularly one's own live, is viewed with repugnance and is threatened with social, economic and religious censure.

But things are going to be different for us. Over the next thirty years there are going to be in excess of five billion souls on earth, perhaps more than this planet can support. Many of us will not have kith and kin to care for us. The best of medical care cannot replace the care that only family can provide. Many of us will not have any family.

If we put all this together, we must inevitably come to the conclusion that at least some of us are going to want to seek some form of self-deliverance. It is therefore that I write this for consideration at our and other Meetings.

I was told that Friends do not accept the authority of the state or the law. It is therefore that we have Quaker weddings (and Quaker separations), presided over and in care of meeting. If so, then does it not naturally follow: "Why not live and die in care of Meeting?"

The situation among Friends is unique only in that it involves the corpus of the Meeting. Is it then presumed that Meeting has a position on this subject? If so, what is the statement of that position?

I suggest that this be the starting point of some earnest discussion and debate among Friends. It is entirely possible that a Caring Committee or the Ministry and Oversight Committee in Meetings can deal with this question. It is likely that there is some other way by which a meeting of our minds and hearts on this matter can be arrived at.

In conclusion, I write this letter to solicit either written or verbal responses. These can be mailed to me at the following address: Krishna Seshan, 1376 Martin Ave, San Jose, CA 95126, krishna.seshan@intel.com.

Quaker Crossroads

The full transcript of the PBS show "Quaker Crossroads" will appear in the July/ August issue of *Quaker Life*. It might make a good discussion starter for

Sunday/First Day Schools in local meetings. It can also be found at http://www.pbs.org/wnet/religionandethics/week439/cover.html.

Willamette Quarter

Peg Morton of Eugene (OR) Meeting writes: In studying newsletters, state of society reports and attending Quarterly, I notice the following: (1) the challenges that Friends living with disabilities are demanding of us to deepen our awareness and to adjust our practices. We are challenged to renovate our buildings towards accessibility, to find accessible locations for our wider gatherings, and to do much more; (2) the response of meetings to members who are living with frailty and sickness, and to our dying.

Willamette Quarterly, which comprises Oregon and Idaho monthly and preparative meetings and worship groups, met in May for another beautiful weekend at Sky Camp, outside of Eugene. About 100 of us gathered. The theme introduced and held us: "Where on the path does thee stumble?: Holding our weaknesses in the Light. We each have abilities and areas of disabilities. How do we grow in sensitivity towards each other, accepting ourselves as we are?"

Meeting in worship sharing and in small intergenerational groups, we were invited to move beyond seeing someone with an obvious disability as an "other" and to recognize that we all carry disabilities of one sort or another. Many of them are hidden, but nonetheless present. We all have challenges. We all have things we struggle with. We have fears, frustrations, anger, things we are working on that block our spiritual paths. Through these struggles, we all need courage, and we need to love and to be loved. How, as individuals and as Meeting communities, do we respond to and support each other? More than one small group raised the question of how, as individuals and as Meeting communities, we live with mental illness or beside someone who lives with it. This seemed like an opening to deeper exploration.

A sense of community was evident outside on the lawn, where small children could be seen under the care of older ones, while a group of adults jammed with fiddles and guitars on the edge. Children did some hands-on learning about disabilities, with the use of wheel chair and other props. All ages pitched in to do their share of cooking and cleaning up. Junior Friends gathered from all over North Pacific Yearly Meeting, for worship sharing, business and socializing. They facilitated an informal Saturday evening talent show, and accompanied younger children for the final few minutes of meeting for worship. In business, Junior Friends and adults labored tenderly on the nature of our relationship. How do we meet the needs of Junior Friends to choose their own adult leadership, and also the needs of the larger body, so that certain guidlelines can be met? We departed close to unity on this issue.

*****

Rogue Valley (Ashland, OR) participants delight in their "new" house, the result of the generous donation of a member, and shared with Peace House. The two groups are happily and carefully moving towards a long-term working arrangement. They plan to renovate the house to meet their needs, including accessibility for participants.

Salem (OR) **Friends** are also laboring towards major building renovation, which will include accessibility. They offer space to several peace/justice/environmental groups at token rents. There is a vision that their building become a center for peace in the area. They are seeking a Peace Pole and plan a lecture series on peace and international issues.

Bridge City Preparative Meeting (Portland, OR) Friends are laboring with a difficult sharing arrangement in the building where they rent space.

Several groups report responses to deaths. **Eugene** (OR) **Friends** are recovering from the sudden death of long-time and beloved member Gery Hubbe. **Multnomah** (Portland, OR) and **Bridge City** are helping several whose parents have died. **Eugene** has formed a Care Co-op that has become a vital part of the meeting to serve members with home care and similar needs.

Multnomah Meeting has adopted a minute of support for Kirsten Backstrom for her ministry on death and dying, while Lucy McIver and Karen Lundblad of Eugene Meeting carry their death and dying ministry to Friends around the country.

Meanwhile, meetings report the vitality of new members. **Eugene** has "babies busting out all over." The Women's Group is currently preparing seven baskets for new babies. Individuals are seeking membership. Junior Friends groups are meeting in **Rogue Valley** and **Corvallis** (OR), and there are emerging Young Adult Friends groups in **Eugene** and **Corvallis**. In some meetings, Junior Friends or older children frequently prepare soup or other refreshment prior to meetings for business as fundraisers for causes important to them.

Boise (ID) **Meeting** reports an average of about 15 in attendance. A potential move next month to a Head Start center will better provide for their needs, with disability access and room for children's activities. **Mt. View Worship Group** (in The Dalles, OR) is thriving, as is **Central Oregon Worship Group** (in Bend, OR), which now has a permanent meeting place, and weekly morning worship. **Umqua Worship Group** in Roseburg, OR has increased vitality. **Fanno Creek Worship Group** (Beaverton, OR), and **Florence** (OR) **Worship Group** continue with stability.

There is spiritual vitality among us. **Bridge City Friends** are considering the importance of Jesus in their lives. They also report the feeling of enrichment that comes from Friends who travel to wider Friends gatherings, such as the Friends World Committee for Consultation, or internationally, and then return. **Central Oregon Worship Group** Friends are exploring the "roots of our faith and its meaning in our lives." **Corvallis** sponsored a Women's retreat, and **Multnomah** sponsored a family retreat and another on death and dying.

Notable Quotes from newsletters: It is "our obligation as a corporate body to receive vocal ministry I love" (*Multnomah Newsletter*). "I believe that Quakerism is a profoundly Christian expression of faith. By this...I mean a faith in the radical center of Jesus' teaching: that God loves us unconditionally, and that our only appropriate response to this unconditional love is to love others in the same way." "Quaker worship is a communal seeking, not a mishmash of individual seekings by people who simply find it convenient to sit together. We gather in silence because we find the gathered silence a powerful pathway to God" (Bill Ashworth, **Rogue Valley**).

Rogue Valley Friends are considering a name change, recognizing that its present name is based on prejudice against Native Americans. They also seek unity on ways to prevent the membership process from being a disguised form of exclusion. **Eugene Friends** have sponsored two threshing sessions in a search for clarity about Meeting relationship with **Wellsprings Friends School.** Peace/Environmental and Social Concerns: All groups express these concerns in a variety of ways. Issues alive among us include: the death penalty, the Campaign of Conscience for the People of Iraq; the closing

of the Army School of the Americas; providing information to students regarding alternative service possibilities; opposition to the establishment of a large military complex near Lane Community College in Eugene; environmental warming; developing a new testimony for Faith and Practice around Environment and the Spirit.

Several meetings cooperate ecumenically to provide meals and shelter for homeless people. **Boise** joins with other groups monthly to provide a special dinner for 100-150 homeless people, complete with table cloths and flowers. Queries for thoughtful consideration, from **Eugene**: "We find tension around our political, social and environmental decisions. Some yearn for faster, stronger positions that better reflect the severity of the issues. At the same time, we are reminded to be tender as we take political actions to preserve the dignity of all; and to avoid being drawn into adversarial positions that could harden our hearts, close our minds, or jeopardize simplicity in our management of time, talent and resources." From **Salem:** "Our challenge is, do we carry our civic responsibility out with love towards those we oppose? I feel it is difficult for those who have strong disagreements. We must find the love that will really bring the changes needed."

And from **Multnomah** (Simeon Hyde) "...many Friends appear to believe that the peace witness is better manifested by setting an example of peaceful attitudes and behavior....Though it is true that ultimately peace can be achieved in the world only through the spiritual transformation of its people, it does not seem inconsistent to believe that Friends have a religious as well as civic responsibility to work through human institutions to maintain or create conditions that nourish peace. It is not...easy to balance the two callings...to bear the Quaker witness we should be wary of denigrating our opponents or impugning their motives. We can best reach out to those we would persuade if we approach them from our own inner peace."

In conclusion: my impression is one of alive meetings and groups, seeking in depth and with care, finding ways to reach out into the world, while we labor with internal issues with love. □

Book Reviews

God Is User Friendly: Lessons From Computer Technology and Psychology for the Christian Life by Alvin L. Anderson, Ph.D. Barclay Press, Newberg, OR, August 2000. 181 pp, paper, $12.95. Review by Lois Barton.

Alvin Anderson is a member of Canton (OH) Friends Church. He has been a teacher for thirty years at the University of Oregon, Friends Bible College, Pacific University, Malone College in Ohio, and other teaching positions in Costa Rica, Nigeria, Burundi, and Willakenzie Elementary School in Eugene, OR. He and his wife went to Columbia, Ecuador, and the Dominican Republic as representatives of the United States Information Agency as bi-national cultural center directors.

The first chapter lucidly compares human programming with that of a computer, declaring that we are programmed for righteousness. It lists our default mechanisms, three in number: inherited DNA, personal disposition, and early infant and childhood programming. There is a useful discussion of how to address these mechanism to effect change as needed.

The book explains in some detail the various stages of development of computers, and questions whether artificial intelligence is really intelligence. Having looked at the myriad connections required for a computer to be operable, the reader is then asked to recognize the built-in "connections" human beings depend on. Senses operate through a network of cells, neurons, synapses, brain cells and muscles. Pain and guilt are used to demonstrate this process, and its functioning is credited to the design from a "user friendly" God.

The complementary roles of left brain and right brain are examined, plus a serious look at learning processes, temptation, perception and communication. The findings of modern psychology and psychiatry are employed to enhance understanding of both rational and spiritual intelligence. Alvin Anderson speaks of left brain and right brain cultures. "While left brain culture is dominant in the United States and in Northern Europe, it is noticeable that in Southern Europe, Africa and Latin America, society is based on right brain lifestyles." This type of understanding of the implications in all the topics in this book is enlightening for any reader, I believe, whether they are comfortable with fundamental theology or not.

The final chapter lists sixteen implications for a Christian lifestyle, based on the author's fundamentalist theology as a Christian saved by Jesus sacrifice on the cross. Number two on this list reads as follows:

"God has written His laws into the very fabric of our being. We are programmed for righteous living, and God desires the very best from us. When we violate God's laws, we pay the penalty in terms of illness, bad results, and guilt a conscience."

There is enough solid wisdom, based on scientific research and human experience, to offer value to the reader's understanding of God's "user friendly " presence in our lives.

Portrait of a Quaker: Levi T. Pennington. A Critical Biography by Donald McNichols. Barcley Press, Newberg, OR. May, 1980. 180 pp. Black and white family photos, sources consulted, index. $12.50 Review by Lois Barton.

The author explains in the preface, "This biography is critical in the sense that it is evaluative. It is a report on a significant man's life and achievements. written to preserve the subject's perceptions of himself, and weighed against the evaluations made by his associates, peers, disinterested observers, and at times by those unfriendly toward him... This is not a life story in any traditional sense; rather it is a story of a man's ideas and how he expressed them, for he enriched the world through the art of his language, both spoken and written."

The book was disappointing for its paucity of detail about the ups and downs of Levi's daily life. We who rubbed shoulders with Levi Pennington during his last two decades, and responded to the warmth of his personality, would treasure a richer exposure to his personal charisma, and to those apocryphal stories of his wit and wisdom.

Having said that, be assured that the significant information about family, early years, education and employment is pres-

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ent as background for the growth and refinement of his remarkable talent as a public speaker, author and administrator. Levi graduated from Earlham College (IN) a strong proponent of evangelical Christianity. Throughout his life he preached against drinking, smoking and in support of the Quaker Peace testimony.

Levi was president of Pacific College (CA) (now George Fox College) for a total of 30 years. He took the presidency in 1910 when this small church school was barely functioning and faced a very uncertain future. Under his guidance the school established an endowment and became "standardized." Before taking responsibility at Pacific College Levi had served as a teacher, a journalist and an insurance salesman. He had won oratorical contests while in school. This training was behind his ability as a popular public speaker.

From 1910 to 1919 he traveled extensively throughout the United States seeking money for the endowment. The next decade he was twice released from the presidency to direct a movement within the Society attempting to unite several groups of Friends. In 1930 he was again released to serve Quaker interests in the United States, England and Ireland. He was in great demand as a preacher and speaker to a wide variety of service and professional groups all over the United States most of his life.

The years 1931-1947 are characterized in this book as "The Agony." When Oregon Yearly Meeting withdrew from Five Years Meeting, and when Emmett Gulley was released from Pacific College presidency, Levi experienced a "long and serious alienation" from many Oregon Friends. Having lived in the Midwest his first thirty years, he was well known and greatly involved among Friends there. Throughout his life he'd been part of FYM, serving on the board and on several committees. Emmett Gulley, a former student of his at Pacific College was Pennington's choice to succeed him as president. Through the years of his presidency and later Levi had worked closely with OYM Friends. A separation between the evangelical and more liberal members developed when OYM withdrew from FYM. The more Bible-centered group became uneasy with what they felt was a liberal trend in guiding the college. Emmett Gulley as president represented this problem and so was released. The same group disliked the liberal slant being used in Sunday School materials available from FYM, hence their withdrawal.

Recognition of Levi's many contributions came after his retirement from Pacific College and continued to his 90th birthday. These years included a growing association with President Herbert Hoover, a former President of Newberg, OR, and like Pennington, an avid fisherman.

Pennington's ideas and opinions are featured throughout the book by including letters to and from him, diary entries, copies of speeches. The author was personally acquainted with Levi during the last twenty-five years of his life. Five of these years spent in Newberg by McNichols include frequent association in Rotary Club, church and other places. This biography is a scholarly tribute to a great man. □

Memorial Minutes

JEAN PRICE NORMAN

Jean Price Norman, 83, member of Honolulu Friends Meeting since 1986 and faithful attender of Maui Worship Group, died September 21, 2000 at Wailuku, Maui, Hawaiian Islands. A Memorial Meeting for Worship to celebrate Jean's life was held at Hale Makua Wailuku, her home during the last months of her life, on Sunday, September 24. Many shared their memories of Jean. William "Vit" Vitarelli spoke of knowing Jean for 63 years, having taught her at the Quaker George School in Pennsylvania. She was a founding member of Tempe (AZ) Meeting in 1976, and Maui Worship Group in 1986.

Jean had superb talent in the visual arts and excelled especially in the rendition of children. At the Memorial Meeting several of Jean's beautiful paintings were on display. Her drawings depicting Hawaiian culture were featured on Honolulu Friends Meeting's Directory in the 1990s. Her whole life was a work of art.

Jean's spirituality was not exemplified in the usual traditional church-centered and formal adherence to form. Her religion was truly Quaker in that she was a fine example of "that of God in every person." Her beliefs and her way of life were pragmatic and natural: no dogmatic rituals and showy sanctimonious holiness. Most of our associations with Jean, in trouble or fun, were happy occurrences without rancor, recriminations or seeking excuses for inevitable vicissitudes of life. Her joy of life and compassion for others knew no bounds. She shared her time and her exuberance with friends and even strangers.

Jean's prayers were not for special favors from a supernatural power but were more searches in meditation for ways to enhance life. She was committed to making this world a better place for all humanity and she succeeded in many ways. She was a good example of "God helps those who help themselves."

Jean continued to give of herself to the end of her life. In March 2000, Maui Worship Group began to meet at Hale Makua, Jean's home. The move to Hale Makua came at a difficult time for the group, whose attendance was declining, and who were in need of a new meeting place. Meeting at Hale Makua enabled Jean to be present in body as well as spirit. She became an anchor for the group, which began to grow again.

Jean's full and productive life enriched the lives of all those who had the good fortune to share the fun and joy of her friendship. Her frank eroticism and honest love were an inspiration to live, love and work with her.

Jean is survived by: her sister, Beth Price, of Kahului, Maui; daughter Betsy Youngren (Ballwin, MO); and sons Bob Home (Sharon, MA); Charles Home (Orinda, CA); Chris Home (Boulder, CO); and Tim Newfields (Japan). □

ROBERT ORRIN BARNHART

Robert Orrin Barnhart, 85, died at his home in Santa Cruz, CA on March 25, 2001. Born in San Jose, CA his family moved to Berkeley, CA when he was nine. As a child, he took pleasure in helping his mother with her flower garden. After graduating from Berkeley High School, he sailed around the world as a cadet on a merchant ship, but his interest in plants drew him back to California where he studied plant propagation and pathology at University of California at Berkeley. When World War II erupted, he joined the US Air Force, and while in training met and married Elizabeth Read, a teacher from Poland, NY.

Until the war's end, he served as a mechanic for a bomber group in England, then returned to California to operate a retail nursery with his uncle. He later established a wholesale nursery in Santa Cruz.

His wartime experiences had moved him to an interest in nonviolence and environmental protection. He served as president of the local Sierra Club branch, later as docent for the University of California at Santa Cruz Farm and Garden and board member of the Arboretum. During the US involvement in Nicaragua he was arrested for protests at the Concord Naval Supply Depot, Vandenberg Air Force Base, Livermore Labs, and the Nevada Test Site.

Robert served on the board of Ben Lomond Quaker Center and helped provide countless meals for homeless people. He readily assisted those in need; no task was too menial for him. He especially liked providing flowers and plants for worthwhile projects.

Robert leaves his wife, Margaret Reynolds; a son, William; a daughter, Kathryn; a sister, Helen; a brother, James; and three grandchildren: Brian Barnhart, Anna McCarthy and Paul McCarthy. □

GERY HUBBE

Gery Hubbe, an avid gardener with a ministry of music, died suddenly from a heart attack

while mowing the lawn in his beloved garden on April 2, 2001 in Eugene, OR.

Gerhard Hubbe was born on January 13, 1929 in Brooklyn, NY, into a German-speaking family. His parents, Paul and Hedwig Strack Hubbe, were born in Germany, and met and married in New York.

Gery's father gave him a love of music and taught him how to play the guitar. His father's theosophical beliefs played a major role in Gery's spiritual development. This broad, inclusive and mystically-based approach to religion remained with Gery all his life. His mother gave him a love of nature and encouraged his creativity. Gery, and his older brothers, Paul and Rolf, gained valuable skills from both their parents, including the ability to work with their hands.

Other influential boyhood experiences that Gery often spoke of in later years included: family summers in New Jersey exploring the out of doors; hiking with the Boy Scouts; the training he received at Brooklyn Technical High School; singing with Mr. Bullenkamp, the children's song leader at the Old First Dutch Reformed Church. It was at this Sunday school that Gery and Ellen McBain met when they were 16. For Ellen, it was "love at first hearing" when she heard Gery harmonizing in the row behind her.

After Gery's parents moved to Pasadena, CA Gery enrolled in the School of Forestry at Oregon State College. Part-time jobs and ROTC covered his school expenses. Upon graduation from Oregon State in 1951 the US Forest Service employed him. During his first summer of employment fighting forest fires, he was called in from the fire lines and sent to Korea, where he served for 13 months in an artillery company.

After Gery was discharged from the army, he and Ellen were married on August 29, 1953 in Passaic, NJ. Their first home was at Flat Creek Ranger Station in Oakridge, OR. Gery's work on the Willamette National Forest for the next 33 years enabled him to continue his lifelong love affair with the forest.

During the ensuing years, Gery and Ellen and their children, John, Sara, Lise and Cameron lived in various ranger stations and then settled in Eugene. Gery's last assignment with the US Forest Service was in the supervisor's office. Gery guided and educated his children, encouraging them to participate in the things he loved—making music, appreciating nature and carrying out building and repair projects for house and garden.

Through his mother and Lois Barton, Gery and Ellen found a Friends meeting. Hedwig Strack Hubbe had nieces in Germany who had benefited from the Quaker Feeding Program for children (AFSC). When she emigrated to the USA, she and her husband eventually joined First Friends Church in Pasadena. She asked a Friend who was coming to Eugene to deliver a kiss to her son Gery's first child. Lois Barton drove the Friend to Gery and Ellen's house in Blue River to deliver her message and Lois invited the Hubbes to come to Eugene Friends Meeting.

After moving to Eugene in 1956, the Hubbe family found their religious home in Eugene Friends Meeting. For the subsequent forty-five years Gery served the Meeting in a variety of ways. He was especially involved with the children, as a Junior Friends counselor and as a First Day School leader at Eugene Meeting, Willamette Quarterly Meeting and North Pacific Yearly Meeting.

Gery was Clerk of NPYM during the deliberations, writing and coming to unity on the same-sex marriage minute. As clerk of Eugene Friends Meeting, he helped guide the process that led the Meeting to unity in taking an El Salvador family into sanctuary. He was a support to the family and a tutor to the children for the next several years. Gery developed the Friendly Scout program for older elementary age children at the Meeting. He always enjoyed singing within the Meeting community. In recent years his work with the children inspired him in the composition of his own songs. He was appreciated for his presence in the Men's group at Meeting, and also active in the Jefferson Area Neighborhood Association for over seven years. He contributed to the master plan for the Bike Paths in Eugene.

Gery had perfect sense of rhythm that was expressed in his feet. Ellen and Gery were avid members in the Eugene Chapter of The Heather and The Rose, a folkdance club where they danced Scottish and English country-dances. The teacher composed a dance for them called the "Gery and Ellen."

Gery will be remembered and greatly missed for his incredible musical talent which he shared for many years at monthly, quarterly and yearly meetings. As a Friend wrote, "I have a vivid memory of his teaching the whole Yearly Meeting the Mozart Alleluia, and making us into this wonderful choir, singing glorious harmony. His love of music was infectious and he was always a bringer of harmony." Another Friend wrote, "I remember at NPYM how at home I felt to find Gery leading singing before each plenary session. I lead singing frequently myself and do my best to pass on the gift he gave with his music."

A young mother, in applying for membership at Eugene Friends meeting wrote, "To me, Gery was the epitome of Quakerism, fully practicing what he believed in, Simplicity, Equality, Community and Harmony. Gery's example has strengthened my desire to be fully committed to this spiritual community and to live a life in the Spirit, like Gery did."

Gery and Ellen helped create a Meeting family of all ages. The words of one of Gery's last songs were:

> Doors will open. Doors will close.
> God is Nature. God is Love.
> God be with me. God you are.

Gery is survived by his wife of 47 years, Ellen, and their four children: son John of Richland, WA, and daughters Lise of Scio, OR, Sara of Bend, OR and Cameron of Eugene, three grandchildren: Laura, Mari and Jesse and his two brothers: Rolf of Tacoma Park, MD and Paul of Durham, NH. □

Western Friends Calendar

http://members.aol.com/friendsbul/WestFriendsDirectory.html

- Aug 2-5: North Pacific YM's annual session at Oregon State University in Corvallis, Oregon. Contact: Helen Dart, staff secretary.
- July 30-August 4: Pacific YM at Mt. Madonna Center in Watsonville, California. Contact: Roena Oesting at oesting@cheerful.com
- AFSC/SCQM Youth Service Project in Mexico. For more info, contact Anthony Manousos, 562-699-5670 or friendsbul@aol.com.
- Aug 27-Sept 3: The Annual Community Workcamp. Good works and good fellowship at Ben Lomond Quaker Center. 831-336-8333 or quakercenter.org.
- Aug 17-19: MGOF at Luccock Park, in Montana. Contact Tom Javins, clerk.
- Aug 31-Sept 1: Southern California Conference on Religion and Psychology. Prince of Peace Abbey, Oceanside, CA. Contact Joan Johnson at Pbjprime2@aol.com.
- Sept 14-16: "Friends and Leadings: Naming and claiming the spiritual authority for our actions." Marty Grundy and Connie McPeak. Ben Lomond Quaker Center. 831-336-8333 or quakercenter.org.
- Sept 21-23: Pacific Northwest QM at the Lazy F Ranch, near Ellensburg, WA. Contact Don Goldstein, clerk.
- Sept 28-30: Willamette QM at Sky Camp, near Eugene, Oregon. Contact Janet Jump, clerk.
- Sept 28-30: "Nurturing the Divine Miracle. Your body in motion and at rest." Julie Russell and Diana Sloat. Ben Lomond Quaker Center.
- Oct 26-28: "Mindfulness Practice for Educators Living from the Center, bringing a peaceful presence to our work." Richard Brady and Susan Murphy. Ben Lomond Quaker Center. 831-336-8333 or quakercenter.org.
- Oct 26-28: Meeting of the Board of *Friends Bulletin* in Albuquerque, NM.
- Nov 16-18: "Attending to Beauty—A Weekend for Women Writing poetry, praise and prose; drawing; listening inside and out; and asking questions." Ruth Gendler. Ben Lomond Quaker Center. 831-336-8333 or quakercenter.org.
- Dec 27, 2001-Jan 1, 2002: The Year End Retreat. "Spiritual Monogamy: Deepening our Quaker Experience." Bob Schmitt. Ben Lomond Quaker Center. 831-336-8333 or quakercenter.org

Please send your additions or corrections to the calendar to the editor at friendsbul@aol.com.

Pendle Hill

A Campaign for a New Century

A Quaker Center for Worship, Study, Work and Service

The Religion and Social Issues Forum: Quakers and Money

Friends need to examine their decisions about obtaining, holding, and using money and other assets, to see whether they find in them the seeds, not only of war, but also of self-indulgence, injustice, and ecological disaster. Good stewardship of economic resources consists both in avoidance of those evils and in actions that advance peace, simple living, justice, and a healthy ecosystem.

Faith and Practice
Philadelphia Yearly Meeting

Materialism and Economic Inequality
There is a growing concern among Friends regarding the rampant materialism in American culture and the expanding inequality of wealth within the United States and among nations. The Pendle Hill Religion and Social Issues Forum will be sponsoring courses, weekend and weeklong conferences, lectures, and publications over the next few years to help Friends examine possible spiritual, economic, and political responses to these issues.

The Dexter B. Pattison Fund
Elizabeth "Betty" Pattison, in memory of her husband, established the Dexter B. Pattison Fund at Pendle Hill. Dexter Pattison, a PhD organic chemist, spent a career developing organic compounds with the Dupont Corporation. He was also an investment advisor to several Quaker institutions and deeply concerned that Quakers invest and share their money with integrity.

Money and Spirituality
The Dexter B. Pattison Fund has been established at Pendle Hill to underwrite a series of Religion and Social Issues Forum courses and conferences to encourage Friends to reflect on *money and spirituality*. Pendle Hill also plans to develop study materials, including thought provoking articles, lists of resources, and queries for Friends meetings to use in their local meeting "forums."

Quakers and Money
Monday Night Lecture Series, Fall, 2001 will sponsor nine outstanding speakers on the spirituality of earning a living, transforming one's relationship with money, tax witnessing, Quaker philanthropy, and other issues.

Quaker Spirituality, Values, and Testimonies on Money
A three day conference over Columbus Day weekend, October 5-8, 2001, will bring together Friends from across the country to examine how Friends might witness or testify to the world with our choices of careers, our lifestyles, and our stewardship practices.

Simple Living
A weeklong course, November 25-30, 2001, led by Frank Levering, will explore practical ways to create financial stability compatible with a simpler lifestyle.

Earning, Spending, Saving, and Sharing Money
A weekend workshop using small groups, February 8-10, 2002, will develop new advices and queries on career as vocation, simple lifestyles, socially responsible investing, and faithful stewardship.

Pendle Hill wishes to thank Betty Pattison and all friends of Pendle Hill who have given or are considering investing in the Campaign for a New Century. For information on how you can make an investment, please contact:

Richard Barnes
Director of Development
Pendle Hill,
338 Plush Mill Road
Wallingford, PA 19086-6099
(800) 742-3150, ext. 132
E-mail contributions@pendlehill.org
www.pendlehill.org

While affirming God's witness in the life and teachings of Jesus of Nazareth, we also acknowledge that the Light, the Principle, the Spirit of Love has been made manifest in the teachings of other religions and that there is still much more Light and Love to be revealed in the world.

⇒For subscriptions and information, write: Quaker Universalist Fellowship, 206 Shady Ln, Lexington, KY 40503 or E-mail: QUF@ot.com.

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Resident. Redwood Forest Friends Meeting, Santa Rosa, CA. Residents performing hospitality and caretaking duties are sought for a dynamic Friends Meeting north of San Francisco. Post inquiries to Resident Committee, RFFM Box 1831, Santa Rosa, CA 95402.

BEN LOMOND QUAKER CENTER: Personal retreats, family reunions, weddings, retreats, and our own schedule of Quaker Programs. Among the Redwoods, near Santa Cruz, CA. 831-336-8333, http://www.quakercenter.org.

QUAKER WRITERS AND ARTISTS! Read *Types & Shadows*, the exciting newsletter of the Fellowship of Quakers in the Arts. FQA's goal: To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens. Help build an international network of creative support and celebration. Membership $22/year. FQA, Dept. FB, PO Box 58565, Philadelphia, PA 19102. E-mail: fqa@quaker.org. Web: http://www.quaker.org/fqa/index.html.

What if you had a mirror for your soul? Then what could you create in your life? For a free, sample session of co-active life coaching, contact Bruce Thron-Weber at 303-399-4752 or BruceCoach@aol.com. I coach over the telephone and it works well.

Coming to DC? Stay with Friends on Capitol Hill. WILLIAM PENN HOUSE, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the US Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental breakfast. For groups, individuals. 515 East Capitol Street SE, Washington, DC 20003. E-mail: dirpennhouse@pennsnet.org. Telephone: 202-543-5560 Fax: 202-543-3814.

Interns, 9-12 month commitment, beginning January, June, or September. Assist with seminars and hospitality at William Penn House, 5 blocks from US Capitol. Room, board, and small stipend.

Call for submissions: Were you ever a part of Argenta Friends School-student, staff, houseparent? We're seeking essays, poems, photographs for a reflective anthology. Deadline Nov 1, 2001. Contact Tina Tau McMahon for details: 503-762-0352. tina@argentabook.com.

Writer as Contemplative: January 6-12, 2002. Crestone, CO. A writing and prayer retreat led by Peter Anderson, writing instructor at Earlham School of Religion. For more info, write Clear Creek Writing Center, Box 904, Crestone, CO 81131 or E-mail otterson@fone.net.

Join the folks at Friendly Horse Acres for a day at a horse farm. All ages welcome. Camps are set up to encourage confidence in people who are fearful of horses, as well as more experienced horse lovers. Learn to see the world from the horse's point of view. Visit www.friendlyhorseacres.com. Phone: 360-825-3628 E-mail: friendlyhorseacres@excite.com.

Santa Fe Friends Meeting seeks resident. Mature, hospitable Friend for a two year term, beginning 11/2001. Commitment to Quakerism and service. Send for information: Search Committee, SFMMF, 630 Canyon Road, Santa Fe, NM 87501, 505-983-7241.

Make friends, make music at FRIENDS MUSIC CAMP, 2- or 4-week summer program for ages 10-18. Brochure, video: FMC, PO Box 427, Yellow Springs, OH 45387. 937-767-1311.

JOHN WOOLMAN SCHOOL the only West Coast Friends secondary boarding school! Simple rural living, small classes, work program, loving community. John Woolman School, 13075 Woolman Lane, Nevada City, CA 95959. 530-273-3183.

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FOR THE LATEST NEWS ABOUT WESTERN FRIENDS, CHECK OUT THE NEW *FRIENDS BULLETIN* WEBSITE: a directory of Western independent Meetings, a calendar of events, links to numerous other sites, plus hundreds of pages of articles relating to *A Western Quaker Reader* and *Friends Bulletin*:

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MUCHAS GRACIAS! Over the past two years, the following Friends have given generously to our magazine and/or book project. Many thanks to our faithful supporters, without whom our work would not be possible. We are also grateful for the generous support of Yearly Meetings and of our advertisers.

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THREE WISE WOMEN HELP *FRIENDS BULLETIN*

The quality of our magazine has been greatly enhanced by the work of three wise women who provide much needed staff support. They also have a unique sense of humor and style (see photo). They are greatly appreciated.

Modeling Quaker Simplicity?
Front left to right: Kathleen Ross, Lynda Ladwig, Dottie Anderson
Back: Anthony Manousos

KATHLEEN ROSS (the editor's wife) proofreads the magazine, manages the database, and does various other essential tasks. Born and raised in Orange County, CA, she received her B.A. from Smith College and her Master in Divinity from Duke University. She did postgraduate work at Pendle Hill, where she met Anthony Manousos. Kathleen has served six different churches in southern California and currently serves as pastor of First United Methodist Church in Montclair, CA.

LYNDA LADWIG, our book keeper, is a birthright Friend who has attended Whittier First Friends Church since she was a child. Lynda has served as clerk of Christian Education, Public Relations, recording clerk of Ministry and Oversight, etc. She has also taught Sunday School for 3th, 4th and 5th graders. This summer she is taking a group of Quaker teens on a field trip to FCL of California. She has been a bookkeeper and tax preparer for twenty years, having trained with H&R Block. She also worked as executive secretary of a property management and real estate company. She has two adult sons and lives in Diamond Bar.

DOTTIE ANDERSEN, our proofreader, was raised a Methodist (her Quaker great-grandfather having been disowned for marrying a Catholic). Dottie became involved with Friends while at Whittier College (CA). For nearly eleven years (1976-86) she worked in Guatemala. Among other tasks, she created literacy materials in the Chorti language (a Mayan dialect) and taught people how to teach others how to read. She started attending Whittier First Friends Church in 1994. She currently works as the administrative assistant to A school district superintendent in Whittier. She also co-directs the Whittier Cold Weather Shelter for the Homeless and has worked with youth and for various good causes. □

Friends House is a multi-level retirement community offering independent living apartments and houses, an assisted care living facility, skilled nursing and an adult day services program serving residents and the wider Santa Rosa community. Located in Santa Rosa, Friends House is easily accessible to San Francisco, the Pacific Coast, redwood forests, and the vineyards of Sonoma and Napa counties. Friends House is owned and operated by Friends Association of Services for the Elderly (FASE), a California not-for-profit corporation. The facility and Board of Directors are strongly influenced by Quaker traditions. The welfare and growth of persons within an environment which stresses independence is highly valued. Tour Friends House at our web site at www.friendshouse.org. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. 707-538-0152.

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We need the help of Friends like you if we are going to continue to grow our magazine and fulfill our mission. Since 1996, thanks to generous donors:

- Our magazine has grown from 16 to 24+ pages.
- We now use environmentally responsible recycled paper and soy-based ink.
- We publish a hard-copy and on-line directory of Western Friends Meetings and organizations. We recently published *A Western Quaker Reader,* a book about Western unprogrammed Quakers.

Our editor has traveled to over forty Friends meetings and gatherings in the past year on behalf of *Friends Bulletin*
Without advertisements, subsidies, and the support of Friends, the cost of *Friends Bulletin* subscriptions would double.
Like most magazines, *Friends Bulletin* receives around 50% of its income through subscriptions. In order for *Friends Bulletin* to continue to grow and serve you, we need to raise $9,000 in donations each year.
The help of our generous donors helps us to expand and to fulfill our mission.
Our current goal is to reach out to EVERY Western Friend. In December 2001, we plan to send out an "omnibus" issue of the magazine to every member household in our three yearly meetings.

Your support helps us connect Friends in the West and around the world.

—*The editor and Board of* FRIENDS BULLETIN

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